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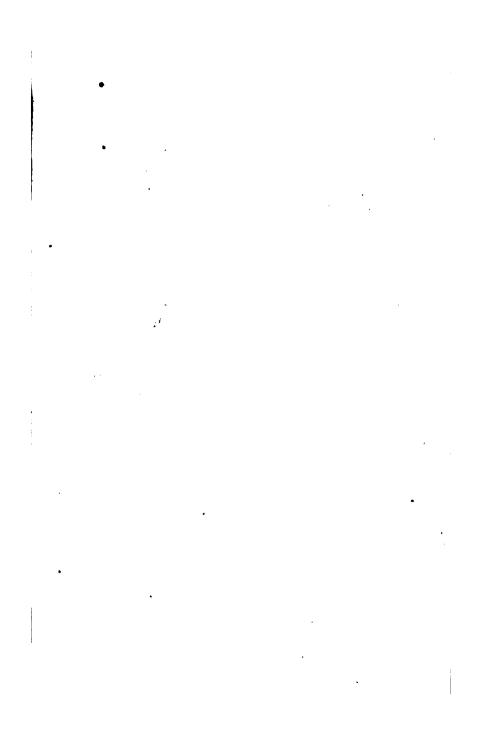






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ESSAY

CONSTITUTIONS OR DECREES

OF THE

HOLY APOSTLES;

Gommandments or Ordinances

GIVEN TO THEM BY THE

LORD JESUS CHRIST.

FOR THE

AND ESTABLISHMENT GOVERN

OF HIS

KINGDOM ON THE EARTH.

WEDGWOOD.

"The former treatise have I made, O Theophilus, of all that JESUS began both to do and teach, until the day in which he was taken up, after that he through the HOLY GHOST had given commandments unto the Apostles whom he had chosen" (Acts i. 1, 2).

"And as they went through the cities they delivered them the decrees for to keep, that were **ordained** of the *Apostles* and *Elders* which were at Jerusalem" (Acts xvi. 4).

"Be ye followers of me, even as I also am of Christ. Now I praise you brethren, that ye remember me in all things, and keep the ordinances as

I delivered them to you" (1 Cor. xi. 1, 2).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie" (Rev. xxii. 14, 15).

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the Old Paths where is the good way, and walk therein, and ye shall find rest for your souls"

(Jer. vi. 16).

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DEDICATED TO CHRISTIANS OF ALL DENOMINATIONS.

CHRISTIAN READER:

It is supposed by competent judges that the whole of the eight books of these Constitutions purporting to be-really are the holy commandments of our blessed Lord and Saviour Jesus Christ, given by him to his Apostles on Mount Zion, in Jerusalem, during the memorable forty days he tabernacled with them, being the period which elapsed between the glorious events of his resurrection from the dead, and his ascension into heaven (Acts i. 3). The sceptic may ask, But what evidence do you give us that these are the very commandments Christ gave to his Apostles? I answer as Christ did, "If any man will do his will, he shall know of the doctrine, whether it be of God; for it should ever be remembered that such only as did their Lord's will had the promised privilege of knowing of his doctrine, "whether it was of God, or whether he spake of himself" (John vii. 17). And again, "The secret of the Lord is confined to them that fear him, and to them only has he engaged to shew his covenant."

The experienced christian will readily discover, as he goes on from chapter to chapter, the broad seal of truth upon the face of these Constitutions, and need not to be told that no uninspired man could forge such a pious and well-digested code of laws. They could have been compiled by none possessing less wisdom, mercy, and goodness, than the true Messiah, Jesus Christ the "Wisdom of God" (1 Cor. i. 24). But

for his better information and confirmation, I transcribe the following passages from the New Testament, in addition to those I have placed in the title page:—

(1 Thes. iv. 1, 2): "Furthermore then we beseech you, brethren, and exhort by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus."

(2 John 6): "And this is love, that we walk after his com-

mandments."

- (2 Peter ii. 20, 21): "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them."
- (2 Peter iii. 1-2): "This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour."
- (I John ii. 3, 4): "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."
- (1 John iii. 24): "He that keepeth his commandments dwelleth in him, and he in him."
- (John xiv. 21): Christ says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

And again he saith (John xv. 9, 10), "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

"In short, the genius and composition of these books is plainly supernatural and Divine, and in the very same manner as the books of scripture are distinguishable from profane writings by their spirit, and the nature, and holy, peaceful, charitable, and merciful tendency thereof, so are these constitutions, indeed they seem to me to be none other than the tree of life, the leaves whereof are for the healing of nations."

Thus much, my christian friends, I have advanced in the

way of internal and scripture evidence, as to the authenticity of these Constitutions, and a word to the wise is enough. there is abundant evidence of an external nature to be adduced from ecclesiastic history: but as this of itself would form a larger volume than the present. I shall defer publishing that till called Suffice it to say, I believe them to be truly genuine, and for. as much inspired as the five books of Moses, and (as they purport) were written by Clement, the apostles' scribe, the first Bishop of Rome, and were the secret laws of the first christian church at Jerusalem, but were not made public till about the middle of the fourth century, being opposed by the Church of Rome, which, at that time, it will be remembered, had ceased to become pure and simple in her doctrines and discipline; and the only legitimate way effectually to oppose her progress now in this protestant country, is to abandon all the present church systems, which are more or less corrupt, and adopt this, the only orthodox one extant.

These Constitutions are, doubtless, "the Doctrine called the

Apostles," mentioned by Eusibeus (Lib. 3, chap. 22).

In these Constitutions there is nothing doubtful or ambiguous; they are like a clear sounding trumpet, giving a certain sound that cannot be mistaken. They are a sign post directing us to uniformity of faith, peace, and harmony, and ultimately will prepare us for heaven itself; a road in which a wayfaring man, though a fool, may run and read, and cannot err, except wilfully. Not only are they a "tree of life," but they are a well of water, springing up into everlasting life, capable of quenching the thirst of all nations; in fact, the living water, "which, if a man drink, he shall never thirst" (John iv. 6). "It is a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb" (Rev. xxii. 1): also Isa. xliii. 19, 20, Isai. xliv. 3, Rev. vii. 17.

The introduction of these divine laws will probably meet with many obstacles from the opposition of infidels and interested men—the antichrists of our day; but it will make its channel deeper, like Ezekiel's "waters, which issued from under the threshold of the house," which at first were only "to his ancles," but afterwards they reached "to the knees" and then "to the loins," and at last it became "a river he could not pass; for the waters were risen, waters to swim in, a river that could not be passed over:" and may you and I, christian reader, be like "a tree planted by such a river," and may we with this book in our hands become, as the good prophet hath foretold a man shall be, "as rivers of water in a dry place"

(Isai. xxxii. 2): and may "the glorious Lord ever be to us as a place of broad rivers and streams" (Isai. xxxiii. 21). "Then shall the lame leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert" (Isai. xxxv. 6, 7, 8, 9, and 10). Perhaps this holy book may be the jubilee trumpet, and if so, do you sound it; for I am of opinion another fifty years will not pass before "He that is to come will come:" at any rate it is the gospel

trumpet, and let every man blow it.

The Christian reader of this sacred volume will. I am sure. by contrasting its mild and equitable contents with the cruel. vexatious, and expensive ecclesiastic laws of the Roman and English churches, be struck with their vast superiority. equity, charity, humility, and love and mercy (particularly to the backslider) are very conspicuous features, and claim for them the universal adoption of suffering, persecuted humanity; at the same time it will be observed they (whilst visiting our sin with its merited punishment in all its stages) are perfectly free from that domineering, party, persecuting, and conceited spirit, so conspicuous in some, if not all the churches in Christendom: and the more you become acquainted with their genius, the more will you admire and love their precepts. True, it has its peculiarities; but these have only become so by reason of the departure of the Romish church, centuries ago, from the simplicity of the truth; and the same may be said of the English church, which has descended from that church. The leaven of reform has done much, and God be praised for it: but not being carried out to a sufficient extent, it has not worked the reformation the bible and the church of God re-But be it remarked, those peculiarities, all, or nearly all, find authority in our scriptures; and therefore must not be made a cause for rejecting the whole—that would be folly in Reject these laws, and you have nothing left so the extreme. wise, so just, so pure, so holy, so beneficent, to fall back upon. And be it observed, by adopting these Constitutions you remove a great stumbling-block, which universally presents itself in all the Christian theories to the conversion of our Jewish brethren to the Christian faith; for he may fairly and does justly argue: "These men cannot be of God, because they keep not his commandments." I more particularly allude to the fourth, which expressly says "The seventh day is the sabbath of the Lord thy God," and Exod. xxxi. 13-" Speak thou unto the children of Israel, saying, Verily my sabbaths ye shall keep, for it is a sign between me and you throughout your genera-

tions." And again: "Ye shall fear every man his mother and his father, and keep my sabbaths: I am the Lord your God." And does not the prophet Nehemiah say (xiii. 18): "What evil thing is this that ye do, and profane the sabbath Did not your fathers thus? and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath." And God says by the prophet Ezekiel (xx. 12, 13): "Moreover, also, I gave them my sabbath, to be a sign between me and them; that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness, they walked not in my statutes, and they despised my judgments; which if a man do he shall even live in them; and my sabbaths they greatly polluted, then I said, I would pour out my fury upon them in the wilderness to consume them." And Isaiah says: "Blessed is the man that doth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil" (Isai. xlvi. 3). And, again, the Lord saith: "If thou turn away thy foot from the sabbath, from doing (or taking) thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honourable, and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isai. lviii. 13, 14). To conclude, let me remind my Christian brethren of what the Lord said by his prophet Samuel (I. xv. 22-23): "And Samuel said to Saul, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord. He hath also rejected thee from being king."

It may be argued by ignorant men, that the observance of the first day of the week is all that Christ requires of us; the observance of the ancient Jewish Sabbath being peculiar to and belonging exclusively to the Jewish or Mosaic dispensation. But that such is not the case, let my christian brother only turn to Matthew xxiii. 1, 2: "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat; all, therefore.

whatsoever they bid you observe, observe and do." This, therefore, forms the union link between the Mosaic and the Christian dispensation. See also Math. v. 17: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The Council of Laodicea (that lukewarm church of whom Christ said, "I will spue thee out of my mouth"—Rev. iii. 16) it was that first ordered Christians not to rest from their ordinary employments on the sabbath day, but to prefer the Lord's day; and this was the origin of the unscriptural practice of all Christian denominations at the present day. Till this day strong delusions have obtained, and a veil has been spread over the face of all Christian nations, so that they have not been able to see the most obvious truths in these matters. See 2 Thess, ii. 1-12, and Isai, lxvi. 3, 4.

When this volume has been read and digested, it is proposed to call a meeting of the pious of all denominations, desirous of making head against the church of Rome and of putting an end to all schisms and divisions in the church of Christ by carrying out its directions, by forming a new church on the principles contained in these Constitutions. To such a measure my Christian friends must make up their minds to expect considerable opposition from the self-created dignitaries in the corrupt church of Rome, nor less perhaps from those in our own church, and even from the ministers of the dissenting denominations: but be it remembered these men are all more or less interested in keeping things as they are—many of them are earning by the Gospel their £500 to £1,000, and some £10,000, £20,000, and £40,000 a year. But this state of things will do no longer. They have all had their day. They have excited the cupidity of the Pope and his cardinals, who have been striving to produce uniformity by the most unscriptural, not to say murderous means; but they have failed in that object, and instead thereof they have rended Christ's body into many sections, all inimical to each other, and instead of loving each other they are all ready to bite and destroy each other, wielding the carnal sword instead of "the spiritual sword, which is the word of God," Brethren, hasten to give the utmost

publicity to these divine laws, and so hasten the period so long and so often prayed for: "Thy kingdom come, that this thy will may be done on earth, as it is in heaven." Amen. come Lord Jesus; "for thine is the kingdom, the power, and

the glory." Amen.

The character of the seven churches are described with all their imperfections (Rev. ii. and iii.); and the true church of Jerusalem is also well delineated in the last verse of Rev. xii. : "And the dragon was wroth with the woman, and went to make war with the remnant of her seed (the church), which keep the commandments of God, and have the testimony of Jesus Christ." And again (Rev. xiv. 12): "Here is the patience of the saints: here are they that keep the command-

ments of God, and the faith of Jesus."

In reading the Scriptures of the New Testament, I have always considered them deficient in rules and regulations for the government of the Church: hence some Dissenters have a book of rules, drawn up by themselves, for their own guidance. But when we consider how necessary such rules are, and how minute God was in giving laws to Moses for the government of his people Israel, we cannot help being struck with surprise that Christ, the Shepherd and Bishop of his Church, should have left them without some such particular rules for the guidance of his people; and these constitutions so exactly make up that deficiency, that I wonder they were not long since brought out of their obscurity, and added to the sacred Scriptures, as they really ought to be. Nothing but private self-interest in the high places of the Church can account for this lamentable circumstance. Let the pastors hear what the Lord says of his shepherds by the prophet Isaiah (lvi. 10-12) -- "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." And again he saith (Isa. xxviii. 7)—" But they have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink: they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment." This is lamentably the case in the Church of England: hence Pusevism

and returns to the Church of Rome. The tithes were originally given to the clergy for their maintenance, for the repairs of the church, and also for the support of the poor; but the clergy have greedily seized upon the whole of the tithes to maintain themselves and their families in worldly grandeur : and then they get themselves a seat in Parliament, and make laws for supporting the poor out of a separate rate-levied. too, upon the already-tithed land and dwellings-and also other laws for the maintenance of divine worship, and building and repairing their churches. This comes of allowing your Bishops to sit in the legislative assemblies, where they are ever watchful over their own temporal interests, but careless, dumb dogs when the interests of their poor flocks are con-They have sat there, and let the Roman wolves come and devour their flocks; but the tables are turning now, and if Archbishop Usher is right in his predictions, their day of retribution is at hand. "Woe to thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil thou shalt be spoiled, and when thou shalt make an end to deal treacherously they shall deal treacherously with thee" (Isa. xxxiii. 1). "The Lord will enter into judgment with the ancients of his people and the princes thereof, for ye have eaten up the vineyard; the spoil of the poor is in your houses" (Isa. iii. 14, 15). "What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of Hosts." Again (Isa. x. 1, 2)—"Woe to them that decree unrighteous decrees, and that write grievousness which they have prescribed to turn aside the needy from judgment, and to take away the right from the poor of my people' (a third of the tithes), "that widows may be their prey, and that they may rob the fatherless. And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will you leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain."

I shall now proceed to direct your attention to that apostate Church, the Church of Rome. Saint John says—"There came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns, and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead a name written. Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." Who that has visited the City of Rome but must have observed the livery of the priesthood—purple and scarlet—and her images decked with precious stones and pearls, and her golden cups and plates, and other altar furni-And who has not read of the holy disciples of Jesus, whom this bloody monster of a church has murdered, forsooth, because they would not apostatize with them? "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Here is the mind which hath The seven heads are seven mountains on which the woman sitteth." This is doubtless Rome, for it is well known to rest upon seven mountains. "Again these shall make war with the Lamb, and the Lamb shall overcome them (mark this). for he (the Lamb) is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful. And He saith unto me. The waters which thou sawest where the whore sitteth are peoples, and multitudes, and nations, and tongues; and the ten horns (ten kingdoms) which thou sawest upon the beast, these shall hate the whore (mark this; thy fate is doomed, thou persecuting Church of Rome!), and shall make her desolate and naked, and shall eat her flesh and burn her with fire (as the boys did the effigy of the Pope and his new Westminster Cardinal), for the Lord hath put in their hearts to fulfil His will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled; and the woman which thou sawest is that great (spiritual) city which reigneth over the kings of the earth"—and now seeks to reign over Great Britain. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hate-For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants

of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saving. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saving. Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour she is made desolate. Rejoice over her, thou heaven, and we holy apostles and prophets;

for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea. saving. Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of smillstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations de-And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." "And after these things I heard a great voice as of much people in heaven, saying Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. xviii., xix. 1-8)-all of which applies exactly and exclusively to the Church of Rome. But the better to demonstrate the identity of the lady, I prefix an elucidation by Fleming of Rev. xiii. 18: "Here is wisdom; let him that hath understanding count the number of the beast, for it is the number of a man ('the man of sin'), and his number is Six hundred threescore and six" (666).

EXPLANATION OF THE MARK OF THE NAME OF THE BEAST, BY THE HEBREW, GREEK, AND ROMAN CHARACTERS, COMPOSING THE MARK OF THE NAME. (Rev. xiv. 11).

It was customary with the Hebrews, Grocks, and Latins (or Romans) to use the letters of their alphabet to keep accounts by instead of figures, which were of much later invention. The same ancient practice, in part, prevails to this day according to the old Roman custom, as you may perceive on books, medals, monuments, or public buildings; for instance, MDCCXCIII is put for 1793, which in Hebrew characters is thus deciphered, DNN (1793), and in Greek thus, $a\psi = \gamma$ (1793).

Now the Holy Spirit knowing that notwithstanding men and nations would change their customs and manners by being overturned, yet still their numeral letters would remain in use to the latest posterity; he therefore, in infinite wisdom, thought fit to describe the mark or name of the Popish Beast by numerical letters, that thereby it might unalterably remain, and so not only appear both a mark and a name, but a numerical name, or a name distinguished by the coincidence of its numbers, viz. 666, which number being pointed out by a most remarkable circumstance happening in the corresponding century, it could not possibly be mistaken, forgotten, altered, or lost.

On these accounts, among others, no doubt the Holy Ghost gave the true sign or mark of the monster in such cypherical characters as constitute the number 666, by a singular combination of the three languages, viz., Latin, Greek, and Hebrew. Nor is it a little astonishing that the sum total of the number 666, without an unit over or under, should be found in the composition of the name, which has in it a combination of all those languages, in which the beast wrote the inscription over our blessed Lord's head on the cross, viz., Latin, Greek, and Hebrew.

The sign or number given whereby we are to find out the mark of the Beast is 666, which number being applied to his name and character as man, a Roman of the Latin nation, will be found exactly to make out the mark of his name; thus, ΨΤΟΙΚΕΝ Romanus, λατεινος Latinus; both which, when viewed as letters, may be called the mark of his name; but when considered as numerals or figures (of which both words entirely consist) may then be called the number of his name, or the

number of a man, being a Latin name derived from that of Romulus, a man who founded Rome Pagan, and so peculiar to a man, viz., the Pope, who is the foundation of Rome Papal

as the other was of Rome Pagan.

It therefore evidently appears that each name is both a mark and a number—a mark when viewed as made up of so many letters, therefore called the mark of his name—a number when viewed as made up of so many numerals, then called the number of his name; but when considered merely as a name derived from Romith, a Roman, or Romulus, the founder of Rome, a name common among men, it may then properly be called the mark of a man—aye, of an uncommon man; in

scripture dialect a man of sin, of uncommon sin.

I cannot leave this subject without remarking how singular it is that Christ should have suffered under a conjunction of these three powers, viz., the Hebrews, Greeks, and Latins; and that his inscription was also written in all their three languages; farther, that antichrist has also reigned in a conjunction of the same, and as his mark is likewise contained in a combination of them, may it not, therefore, according to the nature of correspondences, be expected that the visible destruction of the man of sin, and the establishment of Christ's reign, will be manifested in a conjunction of these three kindred people and tongues? so that by the same instruments that Christ has been abased and antichrist exalted, antichrist shall be abased and Christ alone exalted.

FRONTLET OF THE BEAST.

It is to be observed as a singular circumstance, that the title Vicarivs Filii Dei (Vicar of the Son of God) which the Popes of Rome have assumed to themselves, and caused it to be inscribed over the door of the Vatican, exactly makes the

number 666 when deciphered according to the numeral signification of its constituent letters: thus—

Vic	ar	of the Son	of God.	
VICA	RIVS	FILII	ĎΕ I.	
5 1 100	1 5	1 50 1 1	500 1	

Added altogether thus-

V I		•••		•••		•••	5 1
Ĉ A	•••	•••	•••	•••	•••	•••	100
\mathbf{R}	•••	•••	•••	•••	•••	•••	0
I V	•••	•••	•••	•••	•••	•••	0 0 1 5 0
S	•••		•••		•••		0
F		•••		•••		•••	0 1
F I L I	•••	•••	•••		•••	•••	5 0
I	•••	•••	•••	•••	•••		1 1
D	•••		•••		•••		500
E		•••		•••		•••	0
_			•••		•••		-

The Number of the Beast ... 666

N.B.—It may be further observed, that not many centuries back, on the front of the Pope's mitre the word "Mystery," too, used to be inscribed, and was worn by them till the Reformers discovered and pointed it out to the people as the Scripture mark of Antichrist (from Rev. xvii. 5), which glaring manifestation of the "man of sin" so opened the eyes of the multitude, that the custom was immediately abolished, and the word erased from the mitre. And is not the whole doctrine of that apostate church of Rome made up of transubstantiating mysteries, and lying miracles, and mental reservation? It is founded upon, and is carried on by, deception and pious fraud!

Nothing can be more ridiculously absurd, as well as untrue, than the mode of interpretation adopted by the church of Rome: for instance, where our Lord says—"This is my body which is given for you; this do in remembrance of me. Like-

wise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Taking this sentence in the literal sense, the bread was the body of the Saviour, and the cur (not the wine in the cup) was the blood And again, where he says to Peter-"Get thee behind me, Satan"—taken in a literal sense, as the Romanists would interpret other passages of the scripture, Peter was the devil: and if he really was (as they would have us believe) the first Bishop of Rome, then indeed all the Popes descended from Peter were devils, down to Pope Pius IX; and if we examine their works, we shall find they really were and are devils incarnate, or opposers of the truth, and practisers of everything that is vile, treacherous, and impure; in fact, no language is strong enough to describe their baseness and villany.* They tell us the eucharist is a "bloodless sacrifice," and in the same breath they have "transubstantiated the wine into the very blood of Christ." Now, one of these must be a lie, as barefaced as the Devil himself could coin; for if, indeed, the priest hath hocus-pocused the wine into the blood of Christ, then indeed the eucharist is not a bloodless sacrifice. But this is the result of leaving the plain paths of truth for the devious ones of "mystery" and lying impostures.

Having addressed a few words to the apostate Church of Rome and their "Image," I shall now conclude by a few

quotations from the prophet Isaiah, addressed

TO THE SCATTERED HOUSE OF ISRAEL.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that

^{*} See the account given of them by their own Priest, Dr. John Teodor, in his "Popery in Poland," too nauseatingly repulsive for my Christian readers.

bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth. fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl. 1-5, 9-11, 27-31). "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isa. xli. 8-20). "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth: Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that we may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. I am the Lord, your Holy One, the creator of Israel, your King. Thus saith the Lord, which maketh a way in the sea, and a path in the

mighty waters: which bringeth forth the chariot and the horse. the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself: they shall shew forth my praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy trangressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. first father hath sinned, and thy teachers have transgressed against me. Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches" (Isa. xliii. 1-28). "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, 0 forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy redeemer, and he that formed thee from the womb. I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars, and maketh diviners mad: that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: that saith to the deep, Be dry, and I

will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. xliv. 21-28). "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people; and give ear unto me, 0 my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ve not the reproach of men, neither be ve afraid of their revilings. the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth. and say unto Zion, Thou art my people. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God. Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury: thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over" (Isa. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust: arise, and sit down. O Jerusalem: loose thyself from the bands of thy neck. O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without For thus saith the Lord God, My people went down money. aforetime into Egypt to sojourn there: and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy

God reigneth! Thy watchmen shall lift up the voice: with the voice together shall they sing: for they shall see eye to eve, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her: be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward. hold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. lii). "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and t'

pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isa. lii.).

"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man: a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's Be not far from me; for trouble is near; for there is none to help. Many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste thee to help me Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from

him: but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this"

(Psalm xxii.).

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off. but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan ix. 24-27). Now read its fulfilment.

"When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said. What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the Chief Priests took the silver pieces, and said. It

is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saving. And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the Chief Priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word: insomuch that he marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all said unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be cruci-Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail! king of the Jews!

And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his And when they were come unto a place called Golgotha. that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were two thieves crucified with him, one on the right hand, another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God. thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saving, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken Some of them that stood near, when they heard that, said. This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put on a reed, and gave him to drink. The rest said. Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir. we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (St. Matt. xxvii.).

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the dove to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto name of the Lord thy God, and to the Holy One of Israel,

because he hath glorified thee. And the sons of strangers shall build up the walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be opened continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly The glory of Lebanon shall come unto thee, the fir wasted. tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord. The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many gene-Thou shalt also suck the milk of the Gentiles, and rations. shalt suck the breast of kings: and thou shalt know that I the Lord am thy Redeemer, the mighty one of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace. and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. The people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time" (Isa. lx.)

"Remember, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labour, and have no rest. We have given the land to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us:

there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives because of the sword of Our skin was black like an oven because of the wilderness. They ravished the women in Zion, and the terrible famine. the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honoured. took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young The joy of our heart is ceased; men from their musick. our dance is turned into mourning. The crown is fallen from our head: woe unto us, that we have sinned! this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate, the foxes walk upon it. Thou, O Lord, remainest for ever; thy throne from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. But thou hast utterly rejected us; thou art very wroth against us " (Lamentations v.).

Read to the end of the book, of Isaiah.

ADDRESS TO THE GENTILE WORLD.

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein" (Isa. xxxiv.)

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horse; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong

people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a The earth shall quake before them: the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests. the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea. and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their

strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

That Peter never was Bishop of Rome is quite evident, from the words of St. Paul (Gal. ii. 7, 8)—" When they saw that the Gospel of the uncircumcision" (the Gentiles including the Romans) " was committed unto me, as the Gospel of the circumcision" (the Jews of Jerusalem) "was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles." From this passage of Scripture alone it is manifest that Paul, and not Peter, was the first Bishop of Rome; for Paul was sent to Rome to preach the Gospel, but it nowhere appears tha Peter ever was in Rome, nor do I believe he ever was.

The last promise made to the Israelites by their last prophe Malachi, is that "Elija the prophet should come before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers (the Israelites) to the children (the Gentiles), and the hearts of the children to their fathers." It appears that the name Elija, as it applied to John, the forerunner of Christ, does not so much belong to any particular individual person as to faithful expositors of the prophecies at a time when light may be fully expected, as to the immediate approach of the Coming Kingdom of Christ—interpreters of prophecy, animated with the spirit and zeal of Elija, and directed to the same end—the destruction of every false object of adoration, and the establishment of the worship of the true God.

In bringing this essay on the Apostolical Constitutions to an end, I would entreat my Christian readers to read them, as I have done myself over and over again and again, and look up

to the Lord of all Scripture truth for the spirit of his grace, whom He has promised to give to all who ask, and who shall lead you into all truth.

Praying that you may receive such enlightenment,

I subscribe myself

Yours in the faith of Christ,

R. WEDGWOOD.

11 Castlenau Villas, Barnes, Surry.

A TRUE RELATION OF THE PROCEEDINGS

OF THE

GREAT COUNCIL OF THE JEWS,

Assembled in the Plains of Adjady in Hungary, about thirty leagues distant from Buda, to examine the Scriptures concerning Christ, Oct. 12, 1650.

By S. BRETT (an Englishman) there present.

It has been very much desired by many honest Christians that this relation of the Jews' Council should be published, which I did intend to communicate only to my private friends. The chief argument which persuaded me to do it was, because they conceived it to be a preparation, and hopeful sign of the Jews' conversion; and that will be glad tidings to the church of Christ; therefore I yielded to satisfy their desires.

At the place aforementioned there assembled about 300 Rabbies (called Jews) from several parts of the world, to examine the Scriptures concerning Christ. It seems this place was thought most convenient for this Council, in regard that part of the country is not much inhabited, because of the continual wars between the Turks and the king of Hungary. There they fought formerly two bloody battles: yet these two princes, notwithstanding their own differences, did give leave to the Jews to hold their council there. The Jews, for their own accommodation, made divers tents for their repose, and had plenty of provisions brought them from other parts of the country during the time of their sitting. They also set up one large tent for the Council to set in, made almost square, the north and south being not quite so large as the east and west parts. It had but one door, and that opened to the east. In

the middle of the tent there stood a table and a stool, for the propounder to sit on, with his face toward the door of the tent. The propounder was of the tribe of Levi, named Zacharias. And within this tent round about were placed forms, on which They were inclosed with a rail, stood the rest of the Council. at a distance from them, to prevent all strangers, and all such as could not prove themselves to be Jews by record or dispute in the Hebrew tongue, which many had forgotten that lived in such countries where they were not allowed their Synagogues. as in France, Spain, and those parts of Italy that belong to the king of Spain and the king of Naples, with the province of Apulis, Sicilia, Calabria, and Sardinia; in which places, if a Jew be found, and denies the popish religion, he is condemned and executed for it; and yet profit and benefit allure them to dwell in those countries, notwithstanding their fears and dangers; and they are willing themselves to forget and neglect to teach their children their native language, rather than lose their opportunity of profit: and some of those Jews have burned the ancient records of their tribes and families, that they might not be discovered by searching or otherwise; and for this defect, that they could not prove their tribes and families, they were not permitted to come within the rails in the time of their council, but commanded to remain with the strangers who attended to see the event of this assembly. We conceive that the number of people who attended to see the issue of their proceedings were about 3,000 persons; the most of them Germans, Almains, Dalmatians, with some Greeks, and a few Italians, but not one Englishman more than myself; for the king of Hungary, not favouring the reformed religion, gave no encouragement to the protestant churches to send any divines thither; he did allow there should be some assistants sent from Rome, and their coming thither proved a great unhappiness to this hopeful assembly or Council.

The first day, when the assembly first met, they spent some time in mutual salutations, and, as their manner is, kissed each other, expressing great joy for this their happy meeting. And now all things being prepared for their accommodation, they considered the Jews that were to be admitted for members of this Council; for they only were admitted members that could by record prove themselves to be native Jews: and I observed there were about 500 refused, though doubtle's they were true Jews, yet they could not by record prove themselves so to be, and for this were not admitted to be members of this Council, but commanded to abide without among the strangers that attended there. The number of them that could prove

themselves Jews by record were 300, who were accepted to sit in the Council. And this was all that was done the first day.

The SECOND day, the assembly being full, the propounder, Zacharias, of the tribe of Levi, stood up and made a speech concerning the end of their meeting. And this (said he) is to examine the Scriptures concerning Christ, whether he be already come or whether we are to expect his coming? amining this question, they searched the Old Testament with great care and labour, most part of that day, to be resolved in the truth, having many Bibles for that purpose. began that lasted many hours, which at last came to this conclusion, that the major part of this assembly were of opinion that Christ was not come; but some others of the assembly, having strictly examined the Scriptures, and finding them so plain for his coming, were inclined to think that Christ was come, being rather moved so to think by the consideration of the great judgments that have been upon them, by reason whereof they have been as a east-off people. I remember one of them, in conference with others, seemed to be very apprehensive of the great and long desolations of their nation, ever since their destruction by the Roman empire, and imputed their afflictions to their not repenting of such a wickedness as to kill the Lord from heaven; and, comparing their present with other judgments which their nation had suffered, he ingenuously confessed he did believe it was for some wickedness that their nation was guilty of. That one of their great sins, he thought, was spilling the blood of the prophets sent from God to their nation, and so many massacres that have been committed by the several sects and factions among them. For, said he, we are no idolators, nor are we guilty of idolatry: therefore I think we have not had this heavy judgment upon us for that; but surely it is the spilling the blood of Jesus, and for murdering those who loved him. This is the substance of what was disputed the second day of their meeting, when they ceased until the next morning.

The THIRD day, being assembled together again, the point chiefly agitated was concerning the manner of Christ's coming. And that (they said) should be like a mighty prince, in the power and authority of a king, and in greater power than ever king had. That he will deliver their nation out of the power of their adversaries, and restore them to their kingdom again. That the nations should be of their religion, and worship God after their manner. For they held that the Messiah will not alter their religion whensoever he cometh, and began to conclude that Christ was not come. For Jesus (said they), the

great prophet, when he came, began to alter our religion; therefore he was not the true Messiah. And when Jesus came, whom some call the true Messiah, he began to pull down our religion and set up his own; therefore he was not the true Messiah. Thus some of them concluded, others the contrary, and went from one dispute to another concerning his parentage: they all agreed that he should be born of a virgin, according to the predictions of the prophets in the Old Testament; and in this also, that he should be born of a virgin of mean note and parentage among their nation, as was the Virgin Mary. And upon this many of them were inclined to think that Christ was come; but left it to the next day, when they should again meet together.

The FOURTH day, the assembly being met, the propounder demanded what they thought, whether Christ was come or no? They said they thought he was come. But they said that if he were come he was no other than Elias; because Elias came formerly in great power, and with great power he declared it, slaying the priests of Baal, and for fulfilling the Scriptures he was opposed by Ahab and Jezebel. Moreover, others said that they thought he was more than mortal man, by so strangely ascending up into heaven, which some of our forefathers saw:

and this was all that was done on the fourth day.

The fifth day, the assembly being met, they went about the same question that was controverted the day before, and took it into examination again to answer them that said Elias was not the Messiah. Those of the contrary opinion argued the love and care of Elias for the good of the nation—that he left them Elisha his disciple to teach and instruct them; and this they thought to be the care of the Messiah. These were the chief arguments to maintain their opinion. The same day, towards night, came into question among them what he was that said he was the Son of God, and was crucified by their ancestors? But because this was a great question, they deferred the farther consideration of it until the next day.

The SIXTH day, there were some Pharisees that stood up who were great enemies to Christ, and said they would undertake to answer the last question, and would by no means yield that he was the Christ. These are the reasons they gave for their opinion, viz., because he came into the world like an ordinary and inferior man, not with his sceptre and royal power; for they affirmed that the coming of Christ would be glorious. The second reason they pleaded against him was the meanness of his birth, his father being a carpenter, and this (they said) was a dishonour, of which, when Christ comes, he

will not be capable. The third reason, they accused him to be a false Christ, and an enemy to Moses's law, in doing and suffering his disciples to do unlawful works on the Sabbathday; for they believed that the true Messiah will exactly keep the law of Moses. Though it were replied that the gospel testifies of Christ, and that he did fulfill the law of Moses, yet they rejected that answer, because they did not believe the gospel. But these reasons did not satisfy the Council, there

still remaining doubts concerning Christ.

After the Pharisees had done speaking, one Rabbi Abraham stood up and objected against the Pharisees. The miracles that Christ wrought while he was upon the earth—as raising the dead to life, making the lame to walk, the blind to see, and the dumb to speak-by what power, I pray you, my brethren, did he those miracles? Then the Pharisees arose. and desired to answer him, saving. Perhaps this Jesus was an imposter and magician, by which he was enabled to do those But this answer gave little satisfaction to the Council, and especially to Abraham: whereupon Abraham stood up and replied. How could this Christ charm the blind, lame. dumb, &c., when they were so born, before Jesus Christ himself was born, as it appeared some of them were? This seemed a paradox to the Pharisees, and the prosecuting of this argument almost put them to a nonplus. At last they began to speak again. Perhaps (say they) these impotent persons were made so by other magicians, and conjured to be lame, blind, dumb, &c.; and though he was not then born with those evils, yet this Jesus, being a greater dissembler, and more cunning than any magician before him, power was given him by the devil to remove those charms which others had placed. But there was one Pharisee among the rest, named Zebedee, who did most blasphemously revile Christ, and vehemently urged those things to the Council against him, to the dislike of every one that heard him, even of the members of the Council, or of the Pharisees; and, as the Pharisees played their part against Christ, so did the Sadduces likewise, for some of the Council were of that sect. who endeavoured to render Christ vile and odious to the rest of the Jews.

I observed it to be with the Pharisees and Sadduces as once it was with Herod and Pilate; though these two could not agree at other times. yet they could agree together to crucify Christ. So the Pharisees and Sadduces, though they differ much in opinion among themselves, yet they did at this time too well agree to disgrace Christ with their lies and blasphemies; for the Sadduces, as well as the Pharisees, accused him

for a grand imposter and magician, in that in his gospel he taught the resurrection from the dead, which (they say) we deny. But it is no wonder to see factions agree in some evil design against others, as I found by experience in 1650 (which was the year of their jubilee), at which time there was a great strife between the Jesuits and the Friars of the order of St. Augustine; and though their dissensions have been, by the care and vigilance of the Pope, smothered over, that the world did not take much notice of them; yet this fire broke out again into a flame, greater than before, even to public disputations, and bitter wranglings one against another, opening the deluge errors, and each other's factions, Thus seeking to disgrace of one another, the Pope threatened to excommunicate the authors of all such black libellous books, tending to the dishonour of the clergy (as he called them) to make them infamous to the world.

The SEVENTH day. We are now come to the seventh day of their meeting, on which this was the main query, "Whether if Christ were come, what rules and orders has he left for his Church to walk by?'' This was a great question among them, because they did not believe the New Testament, nor would not be guided by it, but demanded some other instructions to direct them in this point. Whereupon six of the Roman clergy, who were sent thither on purpose by the Pope, to advise in the Council (two were Jesuits, two Friars of the order of St. Augustine, and two of the order of St. Francis), being admitted, began to open to them the doctrine and rules of the church of Rome, which they magnified to them for the holy Catholic church of Christ; their doctrines to be the infallible doctrine of Christ, and their rules to be that which the Apostles left to the Church, for over to be observed; and that the Pope is the Holy Vicar of Christ, and the successor of St. Peter. For particulars they affirmed the real presence of Christ in the Lord's supper, the religious observation of their holy days, invocation of the saints, their prayers to the Virgin Mary, and her commanding power in heaven over her sons; the holy use of their cross and images, with the rest of their idolatrous and superstitious worship: all which they recommended for the doctrine and rules of the Apostles.

When the assembly of the Jews heard these things from them, they were exceedingly troubled, and fell into high clamours against them, crying, No Christ, no Virgin Mary, no women Gods, no Intercession of the Saints, no holy Crosses, no worshipping of Images, &c. Their grief was so great, that it would have troubled the hardest heart to have seen and

heard it; for they rent their clothes, tore their hair, put dust upon their heads, and cried out, Blasphemy, blasphemy, blasphemy against Jehovah, and Christ our King. In this confusion and perplexity the Council broke up.

But willing to do something, being yet unresolved, they assembled upon the EIGHTH day. The business then was, to agree upon another meeting of the Jews, which was to be three years after, and concluded upon before their final departing.

I believe (says the relater) here were many Jews who would have been easily persuaded to own the Lord Jesus; and I assure for truth (to the honour of our Protestant religion, and for the encouragement of our Divines) that one of the Rabbies. eminent among them, in conference with me, gave his opinion in this manner. 1. That he found at first that they who were sent from Rome would cause an unhappy prejudice to their 2. That he much desired the presence of some Protestant Divines at their assembly, and especially of our English ministers, of whom he had a greater liking than of any in the world beside; for he believed we had a great love to their nation, which he acknowledged to be a great token of love to-Especially he recommended the ministers of wards them. London for ther excellent preaching, and for their charity towards their nation, as he had heard by many travellers. Moreover, he said he accounted the Church of Rome to be an idolatrous Church: therefore will not own their religion. by conversing with other Jews, I found they thought there was no other Christian religion in the world than that of the church of Rome, and by the Romish idolatry they took offence at all Christian religion. Whence it appears that Rome is the greatest enemy to the Jews' conversion.

For the place of the Jews' next meeting, it was appointed to be in Syria, in which country I also was, and conversed with the sect of the Rechabites, who still observe their old rules and customs. They neither plant, sow, nor build houses, but live in tents, and often remove from place to place with their whole families and baggage. The Italian language is much spread among them, and the Jews as frequently discourse in that language as their own. Therefore I did converse with them as well as if I could have spoken their own language. And if God give me leave and opportunity, I shall be willing to attend their next Council, which will be in the year 1653. The Lord prosper it.

THE

CONSTITUTIONS OR DECREES

OF THE

HOLY APOSTLES;

BRING THE

Commandments or Ordinances

GIVEN TO THEM BY THE

LORD JESUS CHRIST,

FOR THE

ESTABLISHMENT AND GOVERNMENT

OF HIS

KINGDOM ON THE EARTH.

LONDON:

SIMPKIN, MARSHALL, & Co., STATIONERS' HALL COURT.

[&]quot;The former treatise have I made, O Theophilus, of all that JESUS began both to do and teach, until the day in which he was taken up, after that he through the HoLY GHOST had given commandments unto the Apostles whom he had chosen" (Acts i. 1, 2).

[&]quot;And as they went through the cities, they delivered them the **decrees** for to keep, that were **ordained** of the *Apostles* and *Elders* which were at Jerusalem" (Acts xvi. 4).

[&]quot;Be ye followers of me, even as I also am of CHRIST. Now I praise you, brethren, that ye remember me in all things, and keep the **ordinances** as I delivered them to you" (1 Cor. xi. 1, 2).

[&]quot;Blessed are they that do his **commandments**, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 14, 15).

[&]quot;Thus saith the Lord, Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16).

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THE CONSTITUTIONS

OF THE

HOLY APOSTLES.

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CONCERNING THE LAITY.

THE Apostles and Elders to all those who from among the Gentiles have believed in the Lord Jesus Christ; grace and peace from Almighty God, through our Lord Jesus Christ, be multiplied unto

you in the acknowledgment of him.

The catholic church is the plantation of God, and his beloved vineyard, containing those who have believed in his unerring divine religion—who are the heirs by faith of his everlasting kingdom—who are partakers of his divine influence and of the communication of the Holy Spirit—who are armed and inwardly strengthened with his fear through Jesus—who enjoy the benefit of the sprinkling of the precious and innocent blood of Christ—who have free liberty to call Almighty God Father—being fellow-heirs and joint-partakers of his beloved Son. Hearken to this holy doctrine, you who enjoy his promises, as being delivered by the command of your Saviour and agreeable to his glorious words. Take care, ye children of God, to do all things in obedince to God; and in all things please Christ, who is our God. For if any man follows unrighteousness, and does those things that are contrary to the will of God, such an one will be esteemed by God as the disobedient heathen.

CHAP. I. Abstain, therefore, from all unlawful desires and injustice; for it is written in the law, "Thou shalt not covet thy neighbour's wife, nor his field, nor his man-servant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's;" for all coveting of these things is from the evil one. For he that covets his neighbour's wife, or his man-servant, or his maidservant, is already in his mind an adulterer and a thief, and if he does not repent, is condemned by our Lord Jesus Christ: through whom glory be to God for ever, Amen. For he says in the gospel, recapitulating, and confirming, and fulfilling the ten commandments of the law-" It is written in the law, Thou shalt not commit adultery. But I say unto you "—that is, I said in the law, by Moses, but now I say unto you myself—"Whosoever shall look on his neighbour's wife, to lust after her, hath committed adultery with her already in his heart." Such an one is condemned of adultery who covets his neighbour's wife in his mind. But he that covets an ox, or an ass, does not he design to steal them to his own use, and to lead them away? Or again—He that covets a field, and continues in such a disposition, does not he wickedly contrive how to remove the land-marks, and so compel the possessor to part with somewhat for nothing? For, as the prophet somewhere speaks, "Woe to those who join house to house, and lay field to field, that they may deprive their neigh-

bour of somewhat which was his." Wherefore he says, "Must you alone inhabit the earth? for these things have been heard in the ears of the Lord of hosts." And elsewhere, "Cursed be who removeth his neighbour's landmarks; and all the people shall say Amen." Wherefore Moses says, "Thou shalt not remove thy neighbour's landmarks, which thy fathers have set." Upon this account, therefore, terrors, death, tribunals, and condemnations follow such as these, from God. But as to those who are obedient to God, there is one law of God, simple, true, living, which is this, "Do not that to another which thou hatest another should do to thee." Thou wouldst not that any one should look upon thy wife with an evil design to corrupt her: do not thou, therefore, look upon thy neighbour's wife with a wicked intention. Thou wouldst not that thy garment should be taken away: do not thou, therefore, take away another's. Thou wouldst not be beaten, reproached, affronted: do not thou, therefore, serve any other in the like manner.

CHAP. II. But if any one curse thee, do thou bless him: for it is written in the book of Numbers, "He that blesseth thee is blessed, and he that curseth thee is cursed." In the same manner it is written in the gospel, "Bless them that curse you." Being injured, do not avenge yourselves, but bear it with patience; for the scripture speaks thus—"Say not thou, I will avenge myself on my enemy for what injuries he has offered me; but acquiesce under them, that the Lord may right thee, and bring vengeance upon him who has injured thee." For so says he again in the gospel, "Love your enemies; do good to them that hate you; and pray for them which despitefully use you; and ye shall be the children of your Father which is in heaven; for he maketh his sun to shine on the evil and on the good, and raineth on the just and unjust." Let us, therefore, attend to these commandments, that we may be found to be the children of light by doing them.

Bear, therefore, with one another, ye servants and sons of God. Let the husband not be insolent nor arrogant towards his wife, but compassionate, bountiful, willing to please his own wife alone, and treat her honourably and obligingly, endeavouring to be agreeable to

her.

CHAP. III. Do not adorn thyself in such a manner as may entice another woman to thee; for if thou art overcome by her, and sinnest with her, eternal death will overtake thee from God, and thou wilt be punished with sensible and bitter torments. Or if thou dost not perpetrate such a wicked act, but shakest her off, and refusest her, in this case thou art not wholly innocent, even though thou art not guilty of the crime itself, upon account of thy bare adorning thyself so that a woman was ensuared to desire thee; for thou art the cause that the woman was so affected, and by her lusting after thee was guilty of adultery with thee; yet art thou not so guilty, because thou didst not send to her who was ensuared by thee, nor didst thou desire her. Since, therefore, thou didst not deliver up thyself to her, thou shalt find mercy with the Lord thy God, who hath said, "Thou shalt not commit adultery," and, "Thou shalt not covet."

For if such a woman upon sight of thee, or unseasonable meeting with thee, was smitten in her mind and sent to thee, but thou, as a religious person, didst refuse her, if she was wounded in her heart by thy beauty, and youth, and adorning, and fell in love with thee, thou wilt be found guilty of her transgression, as having been the occasion of scandal to her, and shalt inherit a wo. Wherefore, pray thou to the Lord God that no mischief may befal thee upon this account: for thou art not to please men so as to commit sin, but God, so as to attain holiness of life and be partaker of everlasting rest. That beauty which God and nature has bestowed on thee do not further beautify, but modestly diminish it before men. Thus, do not thou permit the hair of thy head to grow too long, but rather cut it short; lest by a nice combing thy hair, and wearing it long, and anointing thyself, thou draw upon thyself such ensnared or ensnaring women. Neither do thou wear over-fine garments to seduce any; neither do thou, with an evil subtlety, affect over-fine stockings or shoes for thy feet, but only such as suit the measures of decency and usefulness. Neither do thou put a gold ring upon thy fingers; for all these ornaments are the signs of lasciviousness, which if thou be solicitous about in an indecent manner, thou wilt not act as becomes a good man. For it is not lawful for a man, who is a believer, and belongs to God, to permit the hair of his head to grow long, and to bush it up together, nor to suffer it to spread abroad, nor to puff it up, nor by nice combing and plaiting to make it curl and shine, since that is contrary to the law, which says thus, in its additional precepts, "You shall not make to yourselves curls nor round rasures." Nor may men destroy the hair of their beards, and unnaturally change the form of a man: for the law says, "Ye shall not mar your beards:" for God has made this decent for women, but has determined that 'tis unsuitable for men. But if thou do these things to please men in contradiction to the law, thou wilt be abominable with God, who created thee after his own image. If, therefore, thou wilt be acceptable to God, abstain from all those things which he hates, and do none of those things that are unpleasing to him.

CHAP. IV. Thou shalt not be as a wanderer and gadder abroad, rambling about the streets without just cause, to spy out such as live wickedly; but by minding thy own trade and employment, endeavour to do what is acceptable to God: and keeping in mind the oracles of Christ, meditate in the same continually. For so the scripture says to thee, "Thou shalt meditate in his law day and night; when thou walkest in the field, and when thou sittest in thine house, and when thou liest down, and when thou risest up, that thou mayest have understanding in all things." Nay, although thou beest rich, and so dost not want a trade for thy maintenance, be not one that gads about and walks abroad at random. But either go to some that are believers and of the same religion, and confer and

discourse with them about the lively oracles of God.

CHAP. V. Or if thou stayest at home, read the books of the law, of the kings, with the prophets, sing the hymns of David, and peruse diligently the gospel, which is the completion of the other.

CHAP. VI. Abstain from all the heathen books: for what hast thou to do with such foreign discourses, or laws, or false prophets, which subvert the faith of the unstable? For what defect dost thou find in the law of God, that thou shouldest have recourse to those heathenish fables? for if thou hast a mind to read history, thou hast the Books of the Kings; if books of wisdom or poetry, thou hast those of the prophets, of Job, and the Proverbs: in which thou wilt find greater depth of sagacity than in all the heathen poets and sophisters, because these are the words of the Lord, the only wise God. If thou desirest something to sing, thou hast the Psalms; or if the origin of things, thou hast Genesis; if laws and statutes, thou hast the glorious law of the Lord God. Do thou therefore utterly abstain from all strange and diabolical books. Nav. when thou readest the law, think not thyself bound to observe the additional precepts; though not all of them, yet some of them. Read those barely for the sake of history, in order to the knowledge of them, and to glorify God that he has delivered thee from such great and so many bonds. Propose to thyself to distinguish what rules were from the law of nature, and what were added afterwards, or were such additional rules as were introduced and given to the Israelites after the making of the calf: for the law contains those precepts which were spoken by the Lord God before the people fell into idolatry, and made a calf like the Egyptian Apis, that is, the Ten Commandments. But as to those bonds which were farther laid upon them after they had sinned, do not thou draw them upon thyself: for our Saviour came for no other reason but that he might deliver those that were obnoxious thereto from that wrath which was reserved for them; that he might fulfil the law and the prophets; and that he might abrogate or change those secondary bonds, which were superadded to the rest of the law. For therefore does he call to us, and say, "Come unto me, all ye that labour and are heavy laden; and I will give you rest." When therefore thou hast read the law, which is agreeable to the gospel and to the prophets, read also the Books of the Kings, that thou mayst thereby learn which of the kings were righteous, and how they were prospered by God, and how the promise of eternal life continued with them from him. But those kings which went a whoring from God did soon perish in their apostacy, by the righteous judgment of God, and were deprived of his life, inheriting, instead of rest, eternal punishment. Wherefore by reading these books thou wilt be mightily strengthened in the faith, and edified in Christ, whose body and member thou art. Moreover, when thou walkest abroad in public, and hast a mind to bathe, make use of that bath which is appropriated to men, lest by discovering thy body in an unseemly manner to women, or by seeing a sight not seemly for men, either thou beest ensnared, or thou ensnarest and enticest to thyself those women who easily yield to such temptations. Take care, therefore, and avoid such things, lest thou admit a snare upon thy own soul.

CHAP. VII. For let us learn what the sacred word says in the Book of Wisdom, "My son, keep my words, and hide my com-

mandments with thee: say unto Wisdom, Thou art my sister, and make Understanding familiar with thee, that she may keep thee from the strange and wicked woman, in case such an one accost thee with sweet words. For from the window of her house she looks into the street, to see if she can espy some young man among the foolish children, without understanding, walking in the marketplace, in the meeting of the street, near her house, and talking in the dusk of the evening, or in the silence and darkness of the night. A woman meets him in the appearance of an harlot, who steals away the hearts of young persons. She rambles about, and is dissolute: her feet abide not in her house. Sometimes she is without, sometimes in the streets, and lieth in wait at every corner. Then she catches him, and kisses him, and with an impudent face says unto him, I have peace-offerings with me, this day do I pay my vows: therefore came I forth to meet thee. Earnestly I have desired thy face, and I have found thee; I have decked my bed with coverings, with tapestry from Egypt have I adorned it. have perfumed my bed with saffron, and my house with cinnamon. Come, let us take our fill of love until the morning: come, let us solace ourselves with love, &c." To which he adds—" With much discourse she seduced him; with snares from her lips she forced him. He goes after her like a silly bird." And again: "Do not hearken to a wicked woman; for though the lips of an harlot are like drops from an honeycomb, which for a while is smooth in thy throat, yet afterwards thou wilt find her more bitter than gall, and sharper than any two-edged sword." And again: "But get away quickly, and tarry not; fix not thine eyes upon her, for she has thrown down many wounded, yea, innumerable multitudes have been slain by her. 'If not," says he, "yet thou wilt repent at the last, when thy flesh and thy body are consumed; and wilt say, How have I hated instruction, and my heart has avoided the reproofs of the righteous! I have not hearkened to the voice of my instructor, nor inclined mine ear to my teacher. I have almost been in all evil." But we will make no more quotations; and if we have omitted any, be so prudent as to select the most valuable out of the holy Scriptures, and confirm yourselves with them, rejecting all things that are evil, that so you may be found holy with God in eternal life.

CHAP. VIII. Let the wife be obedient to her own proper husband, because "the husband is the head of the wife." But Christ is the head of that husband who walks in the way of righteousness,

and "the head of Christ is God, even his Father."

Therefore, O wife, next after the Almighty, our God and Father, the Lord of the present world, and of the world to come, the Maker of every thing that breathes, and of every power; and after his beloved Son, our Lord Jesus Christ (through whom glory be to God), do thou fear thy husband, and reverence him, pleasing him alone, rendering thyself acceptable to him in the several affairs of life; that so on thy account thy husband may be called blessed, according to the Wisdom of Solomon, which thus speaks—"Who can find a virtuous woman? for such an one is more precious than

costly stones. The heart of her husband doth safely trust in her. so that she shall have no need of spoil, for she does good to her husband all the days of her life. She buyeth wool and flax, and worketh profitable things with her hands. She is like the merchant's ships, she bringeth her food from far. She riseth also while it is yet night, and giveth meat to her household, and food to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She tasteth that it is good to labour; her candle goeth not out all the whole night. She stretcheth out her arms for useful work, and layeth her hands to the spindle. She openeth her hands to the needy; yea, she reacheth forth her hands to the poor. Her husband takes no care of the affairs of the house, for all that are with her are clothed with double garments. She maketh coats for her husband, clothings of silk and purple. Her husband is eminent in the gates, when he sitteth with the elders of the land. She maketh fine linen, and selleth it to the Phenicians, and girdles to the Canaanites. She is clothed with glory and beauty, and she rejoices in the last days. She openeth her mouth with wisdom and discretion, and puts her words in order. The ways of her household are strict; she eateth not the bread of idleness. She will open her mouth with wisdom and caution, and upon her tongue are the laws of mercy. Her children arise up, and praise her for her riches, and her husband joins in her praises. Many daughters have obtained wealth, and done worthily; but thou surpassest and excellest them all. May lying flatteries and the vain beauty of a wife be far from thee; for a religious wife is blessed. Let her praise the fear of the Lord. Give her of the fruits of her lips, and let her husband be praised in the gates." And again: "A virtuous woman is a crown to her husband." And again: "Many wives have built an house." You have learned what great commendations a prudent and loving wife receives from the Lord God. If thou desirest to be one of the faithful, and to please the Lord. O wife, do not superadd ornaments to thy beauty in order to please other men, neither affect to wear fine broidering, garments, or shoes, to entice those who are allured by such things; for although thou dost not these wicked things with design of sinning thyself, but only for the sake of ornament and beauty, yet wilt thou not so escape future punishment: as having compelled another to look so hard at thee as to lust after thee, and as not having taken care both to avoid sin thyself, and the affording scandal to others. But if thou yield thyself up, and commit the crime, thou art both guilty of thy own sin, and the cause of the ruin of the other's soul also. Besides, when thou hast committed lewdness with one man, and beginnest to despair, thou wilt again turn away from thy duty, and follow others, and grow past feeling: as says the sacred word, "When a wicked man comes into the depth of evil, he becomes a scorner; and then disgrace and reproach come upon him." For such a woman afterward being wounded, ensuares without restraint the souls of the foolish. Let us learn, therefore, how the sacred word plainly de-

scribes and condemns such women, saving, "I hated a woman who is a snare and net to the hearts of men, worse than death: her hands are fetters." And in another passage, "As a jewel of gold in a swine's snout, so is beauty in a wicked woman." And again. "As a worm in wood, so does a wicked woman destroy her husband." And again, "It is better to dwell in the corner of the house-top than with a contentious and an angry woman." You therefore who are Christian women, do not imitate such as these. But thou who designest to be faithful to thine own husband, take care to please him alone. And when thou art in the streets, cover thy head; for by such a covering thou wilt avoid being viewed of idle persons. Do not paint thy face, which is God's workmanship: for there is no part of thee which wants ornament, inasmuch as all things which God has made are very good. But the lascivious additional adorning of what is already good is an affront to the bounty of the workman. Look downward when thou walkest abroad, veiling thyself as becomes women.

CHAP. IX. Avoid also that disorderly practice of bathing in the same place with men, for many are the nets of the evil one; and let not a Christian woman bathe with an hermaphredite, for if she is to veil her face, and conceal it with modesty from strange men, how can she bear to enter naked into the bath together with men? But if the bath be appropriated to women, let her bathe orderly, modestly, and moderately; but let her not bathe without occasion, nor much, nor often, nor in the middle of the day, nor, if possible, every day; and let the tenth hour of the day be the set time for such seasonable bathing, for it is convenient that thou who art a Christian woman shouldest ever constantly avoid useless recreation.

especially when it is in the eye of the world.

CHAP. X. But as to a spirit of contention, be sure to curb it as to all men, but principally as to thine husband, lest, if he be an unbeliever, or an heathen, he may have an occasion of scandal, or of blaspheming God, and thou be partaker of a woe from God; for, says he, "Woe to him by whom my name is blasphemed among the Gentiles;" and lest, if thy husband be a Christian, he be forced from his knowledge of the Scriptures to say that which is written in the Book of Wisdom, "It is better to dwell in the wilderness than with a contentious and an angry woman." You wives, therefore, demonstrate your piety by your modesty and meekness to all without the church, whether they be women or men, in order to their conversion and improvement in the faith. And since we have warned you, and instructed you briefly, whom we do esteem our sisters, daughters, and members, as being wise yourselves, persevere all your lives in an unblameable course of life. Seek to know such kinds of learning whereby you may arrive at the kingdom of our Lord, and please him, and so rest for ever and ever. Amen.

BOOK II.

OF BISHOPS, PRESBYTERS, AND DEACONS.

CHAP. I. But concerning bishops, we have heard from our Lord that a pastor who is to be ordained a bishop for the churches in every parish must be unblameable, unreproveable, free from all kinds of wickedness common among men, not under fifty years of age: for such an one is in good part past youthful disorders, and the slanders of the heathen, as well as the reproaches which are sometimes cast upon many persons by some false brethren, who do not consider the word of God in the gospel: "Whosoever speaketh an idle word, shall give an account thereof to the Lord in the day of judgment." And again: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Let him therefore be instructed and skilful in the word, and of competent age. But if in a small parish one advanced in years is not to be found, let some younger person who has a good report among his neighbours, and is esteemed by them worthy of the office of a bishop, who has carried himself from his youth with meekness and regularity like a much elder person, after examination, and a general good report, be ordained in peace; for Solomon, at twelve years of age, was king of Israel; and Josiah, at eight years of age, "reigned righteously:" and in a like manner Joash governed the people at seven years of age. Wherefore, although the person be young, let him be meek, gentle, and quiet. For the Lord God says by Esaias, "Upon whom will I look but upon him who is humble and quiet, and always trembles at my words?" In like manner it is in the gospel also, "Blessed are the meek, for they shall inherit the earth." Let him also be merciful; for it is said, "Blessed are the merciful, for they shall obtain mercy." Let him also be one of good conscience, purified from all evil, and wickedness, and unrighteousness; for it is said again, "Blessed are the pure in heart, for they shall see God."

CHAP. II. Let him therefore be sober, prudent, decent, firm, stable; not given to wine; no striker, but gentle; not a brawler, not covetous; "not a novice, lest, being puffed up with pride, he fall into condemnation, and the snare of the devil." "For every one that exalteth himself shall be abased." Such an one a bishop ought to be, who has been the "husband of one wife," who also has herself had no other husband; "ruling well his own house." In this manner let examination be made, when he is to receive ordination and to be placed in his bishopric, whether he be grave, faithful, decent; whether he hath a grave and faithful wife, or has "ownerly had such a one; whether he hath educated his children ly, and has "brought them up in the nurture and admonition

of the Lord;" whether his domestics do fear and reverence him, and are all obedient to him? For if those who are immediately about him for worldly concerns are seditious and disobedient, how will others that are not of his family, when they are under his management, become obedient to him?

CHAP. III. Let examination also be made whether he be blameable as to the concerns of this life; for it is written, "Search diligently for all the faults of him who is to be ordained for the priesthood." On which account let him also be void of anger; for wisdom says, "Anger destroys even the prudent." Let him also be merciful, of a generous and loving temper; for our Lord says, "By this shall all men know that ye are my disciples, if ye love one another." Let him be also ready to give, and a lover of the widow and the stranger; ready to serve, and minister, and attend; resolute in his duty; and let him know who is the most worthy of his assistance.

CHAP. IV. For if there be a widow who is able to support herself, and another woman who is not a widow, but is needy by reason of sickness, or the bringing up many children, or infirmity of her hands, let him stretch out his hand in charity rather to this latter. But if any one be in want by gluttony, drunkenness, or idleness, he does not deserve any assistance; or to be esteemed a member of the church of God; for the scripture, speaking of such persons, says, "The slothful hideth his hand in his bosom, and is not able to bring it to his mouth again." And again: "The sluggard folds up his hands, and eats his own flesh." "For every drunkard and whoremonger shall come to poverty; and every drowsy person shall be clothed with tatters and rags." And in another passage: "If thou give thine eyes to drinking and cups, thou shalt afterwards walk more naked than the house-top;" for certainly idleness is the mother of famine.

CHAP. V. A bishop must be no accepter of persons: he must not fear any, nor basely flatter a rich man, neither overlook nor domineer over a poor man; for, says God to Moses, "Thou shalt not accept the person of the rich, neither shalt thou pity a poor man in his cause; for the judgment is the Lord's." And again: "Thou shalt with exact justice follow that which is right." Let a bishop be frugal, and contented with a little in his meat and drink, that he may be ever in a sober frame, and disposed to instruct and admonish the ignorant: and let him not be costly in his diet, a pamperer of himself, given to pleasure, or fond of delicacies. Let him be patient and gentle in his admonitions; well instructed himself, meditating in, and diligently studying the Lord's books and reading them frequently; that so he may be able carefully to interpret the scriptures, expounding the gospel in correspondence with the prophets and with the law: and let the expositions from the law and the prophets correspond to the gospel; for the Lord Jesus says, "Search the scriptures, for they are those which testify of me." And again: "For Moses wrote of me." But above all, let him carefully distinguish between the original law and the additional precepts, and shew which are the laws for believers, and which the

bonds for the unbelievers, lest any should fall under those bonds. Be careful, therefore, O bishop, to study the word, that thou mayest be able to explain everything exactly, and that thou mayest copiously nourish thy people with much doctrine, and enlighten them with the light of the law: for God says, "Enlighten yourselves with the light of knowledge, while ye have yet opportunity."

CHAP. VI. Let not a bishop be given to filthy lucre, especially before the Gentiles; rather suffering than offering injuries; not covetous nor rapacious; no purloiner, no admirer of the rich nor hater of the poor; no evil speaker nor false-witness; not given to anger: no brawler: not entangled with the affairs of this life; not a surety for any one, nor an accuser in suits about money; not ambitious, not double-minded nor double-tongued; not ready to hearken to calumny or evil speaking; not a dissembler; not addicted to the heathen festivals; not given to vain deceits; not eager after worldly things, nor a lover of money: for all these things are opposite to God, and pleasing to demons. Let the bishop earnestly give all these precepts in charge to the laity also, persuading them to imitate his convergation; for, says he, "Do ye make the children of Israel pious." Let him be prudent, humble, apt to admonish with the instructions of the Lord; well-disposed; one who has renounced all the wicked projects of this world, and all heathenish lusts. Let him be orderly, sharp in observing the wicked and taking heed of them; but yet a friend to all; just, discerning; and whatsoever qualities are commendable among men, let the bishop possess them in himself: for if the pastor be unblameable as to any wickedness, he will compel his disciples, and by his very conversion press them to become worthy imitators of his own actions. As the prophet somewhere says, "And it will be, as is the priest, so is the people;" for our Lord and Master Jesus Christ, the Son of God, began first to do, and then to teach; as Luke somewhere says, "which Jesus began to do and to teach." Wherefore he says, "Whosoever shall do and teach, he shall be called great in the kingdom of God." For you bishops are to be guides and watchmen to the people, as you yourselves have Christ for your guide and watchman. Do you therefore become good guides and watchmen to the people of God; for the Lord says by Ezekiel, speaking to every one of you, "Son of man, I have given thee for a watchman to the house of Israel, and thou shalt hear the word from my mouth, and shalt observe, and shalt declare it from When I say unto the wicked, Thou shalt surely die, if thou dost not speak to warn the wicked from his wickedness, that wicked man shall die in his iniquity, and his blood will I require at thine hands. But if thou warn the wicked from his way, that he may turn from it, and he does not turn from it, he shall die in his iniquity, and thou hast delivered thy soul." "In the same manner, if the sword of war be approaching, and the people set a watchman to watch, and he see the same approach, and does not forewarn them, and the sword come and take one of them, he is taken away in his iniquity; but his blood shall be required at the watchman's hand, because he did not blow the trumpet. But if he blew the trumpet, and he who heard it would not take warning. and the sword come and take him away, his blood shall be upon him, because he heard the trumpet and took not warning. But he who took warning has delivered his soul: and the watchman, because he gave warning, shall surely live." The sword here is the judgment; the trumpet is the holy gospel; the watchman is the bishop, who is set in the church, who is obliged by his preaching to testify and vehemently to forewarn concerning that judgment. If ye do not declare and testify this to the people, the sins of those who are ignorant of it will be found upon you. Wherefore do you warn and reprove the uninstructed with boldness, teach the ignorant, confirm those that go astray. If we repeat the very same things on the same occasions, brethren, we shall not do amiss. For by frequent hearing, it is to be hoped that some will be made ashamed, and at least do some good action, and avoid some wicked one; for, says God by the prophet, "Testify those things to them; perhaps they will hear thy voice." And again: "If perhaps they will hear, if perhaps they will submit." Moses also says to the people, "If hearing thou wilt hear the Lord God, and do that which is good and right in his eyes." And again: "Hear, O Israel, the Lord our God is one Lord." And our Lord is often recorded in the gospel to have said, "He that hathears to hear, let him hear." And wise Solomon says, "My son, hear the instruction of thy father, and reject not the laws of thy mother." And indeed to this day men have not heard; for while they seem to have heard, they have not heard aright; as appears by their having left the one and only true God, and their being drawn into destructive and dangerous heresies, concerning which we shall speak again afterwards.

CHAP. VII. Beloved, be it known to you that those who are baptized into the death of our Lord Christ are obliged to go on no longer in sin: for as those who are dead cannot work wickedness any longer, so those who are dead with Christ cannot practise wickedness. We cannot therefore believe, brethren, that any one who has received the washing of life will venture to act the open wickednesses of transgressors. Now he who sins after his baptism, unless he repent and forsake his sins, shall be condemned to hell-fire.

CHAP. VIII. But if any one be maliciously prosecuted by the heathen, because he will not still go along with them to the same excess of riot, let him know that such an one is blessed of God, according as our Lord says in the gospel, "Blessed are ye when men shall reproach you, or persecute you, or say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for your reward is great in heaven." If, therefore, any one be slandered and falsely accused, such an one is blessed; for the scripture says, "A man that is a reprobate is not tried by God." But if any one be convicted, as having done a wicked action, such an one not only hurts himself, but occasions the whole body of the church and its doctrine to be blasphemed, as if we Christians did not practise those things that we declare to be good and hones'

and we ourselves shall be reproached by the Lord, that "They say and do not." Wherefore the bishop must boldly reject such as these upon full conviction, unless they change their course of life.

CHAP. IX. For the bishop must not only himself give no offence, but must be no respecter of persons; in meekness instructing those that offend. But if he himself has not a good conscience, and is a respecter of persons for the sake of filthy lucre and receiving of bribes, and spares the open offender, and permits him to continue in the church, he disregards the voice of God, and of our Lord, which says, "Thou shalt exactly execute right judgment:" "thou shalt not accept persons in judgment:" "thou shalt not justify the wicked:" "thou shalt not receive gifts against any one's life; for gifts do blind the eyes of the wise, and pervert he words of the righteous." And elsewhere he says, "Take away from among yourselves that wicked person." And Solomon says in his Proverbs, "Cast out a pestilent fellow from the congregation,

and strife will go out along with him."

CHAP. X. But he who does not consider these things will, contrary to justice, spare him who deserves punishment; as "Saul spared Agag, and Eli his sons, who knew not the Lord." Such an one profanes his own dignity, and that church of God which is in his parish. Such an one is esteemed unjust before God and good men, as affording occasion of scandal to many of the newly baptized, and to the catechumens; as also to the youth of both sexes, to whom a woe belongs, and "a millstone about his neck," and "drowning," on account of his guilt. For observing what a person their governor is, through his wickedness and neglect of justice they will grow sceptical, and, indulging the same disease, will be compelled to perish with him. As was the case of the people joining with Jeroboam, and those which were in the conspiracy with Corah. But if the offender sees that the bishop and deacons are innocent and unblameable, and the flock pure, he will either not venture to despise their authority, and to enter into the church of God at all, as one smitten by his own conscience; or if he values nothing, and ventures to enter in, either he will be convicted immediately, as Uzza at the ark, when he touched it to support it, and as Achan when he stole the accursed thing, and as Gehazi when he coveted the money of Naaman; and so will be immediately punished; or else he will be admonished by the pastor, and drawn to repentance. For when he looks round the whole church, one by one, and can spy no blemish, neither in the bishop, nor in the people who are under his care, he will be put to confusion, and pricked at the heart, and in a peaceable manner will go his way with shame and many tears, and the flock will remain pure. He will apply himself to God with tears, and will repent of his sins, and have hope. Nay, the whole flock at the sight of his tears will be instructed, because a sinner avoids destruction by repentance.

CHAP. XI. Upon this account, therefore, O bishop, endeavour be pure in thy actions, and to adorn thy place and dignity,

which is that of one sustaining the character of God among men; as being set over all men, over priests, kings, rulers, fathers, children, masters, and in general over all those who are subject to thee: and so do thou sit in the church when thou speakest as having authority to judge offenders. For to you, O bishops, it is said, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

CHAP. XII. Do thou therefore, O bishop, judge with authority like God: yet receive the penitent: for God is a God of mercy. Rebuke those that sin: admonish those that are not converted; exhort those that stand to persevere in their goodness; receive the penitent: For the Lord God has promised with an oath to afford remission to the penitent, for what things they have done amiss. For he says by Ezekiel: "Speak unto them, As I live, saith the Lord, I would not the death of a sinner, but that the wicked turn from his evil way and live. Turn ye, therefore, from your evil ways; for why will ye die, O house of Israel?" Here the word affords hope to sinners, that if they will repent they shall have hope of salvation, lest otherwise out of despair they yield themselves up to their transgressions; but that having hope of salvation they may be converted, and may address God with tears, on account of their sins, and may repent from their hearts, and so appease his displeasure towards them; so shall they receive a pardon from him, as from a merciful father.

CHAP. XIII. Yet it is very necessary that those who are yet innocent should continue so, and not make an experiment what sin is, that they may not have occasion for trouble, sorrow, and those lamentations, which are in order to forgiveness. For how dost thou know, O man, when thou sinnest, whether thou shalt live any number of days in this present state, that thou mayest have time to repent? For the time of thy departure out of this world is uncertain; and if thou diest in sin, there will remain no repentance for thee; as God says by David, "In the grave who will confess to thee?" It behoves us therefore to be ready in the doing of our duty; that so we may await our passage into another world without sorrow. Wherefore also the sacred word speaks to thee by the wise Solomon, "Prepare thy works against thy exit, and provide all beforehand in the field," lest some of the things necessary to thy journey be wanting; as the oil of piety was deficient in the "five foolish virgins" mentioned in the gospel, when they, on account of their having extinguished their lamps of divine knowledge. were shut out of the bride-chamber. Wherefore he who values the security of his soul will take care to be out of danger, by keeping free from sin, that so he may preserve the advantage of his former good works to himself. Do thou therefore so judge as executing judgment for God; for, as the scripture says, "the judgment is the Lord's." In the first place, therefore, condemn the guilty person with authority; afterwards try to bring him home with mercy and compassion, and readiness to receive him, promising him salvation if he will change his course of life, and become a penitent; and when he does repent, and has submitted to his chastisement, receive him, remembering that our Lord has said, "There is joy in heaven over one sinner that repenteth."

CHAP. XIV. But if thou refusest to receive him that repents. thou exposest him to those who lie in wait to destroy: forgetting what David says, "Deliver not my soul, which confesses to thee, unto destroying beasts." Wherefore Jeremiah, when he is exhorting men to repentance, says thus: "Shall not he that falleth arise? Or he that turneth away, cannot he return? Wherefore have my people gone back by a shameless backsliding? and they are hardened in their purpose. Turn, ye backsliding children, and I will heal your backslidings." Receive therefore him that repents without any doubting. Be not hindered by such unmerciful men who say that we must not be defiled with such as those, nor so much as speak to them: for such advice is from men that are unacquainted with God and his providence, as from unreasonable judges and unmerciful brutes. These men are ignorant that we ought to avoid society with offenders, not in discourse, but in actions; for "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." And again: "If a land sinneth against me by trespassing grievously, and I stretch out my hand upon it, and break the staff of bread upon it, and send famine upon it, and destroy man and beast therein, though these three men, Noah, Job, and Daniel, were in the midst of it, they shall only save their own souls by their righteousness, saith the Lord God." The scripture most clearly shows that a righteous man that converses with a wicked man does not perish with him. For in the present world the righteous and the wicked are mingled together in the common affairs of life, but not in holy communion; and in this the friends and favourites of God are guilty of no sin. For they do but imitate "their Father which is in heaven, who maketh his sun to rise on the righteous and unrighteous; and sendeth his rain on the evil and on the good." And the righteous man undergoes no peril on this account: for those who conquer, and those who are conquered, are in the same place of running; but only those who have bravely undergone the race are where the garland is bestowed. And "No one is crowned unless he strive lawfully." For every one shall give account of himself; and God will not destroy the righteous with the wicked; for with him it is a constant rule that innocence is never punished; for neither did he drown Noah, nor burn up Lot, nor destroy Rahab for company. And if you desire to know how this matter was among us, Judas was one of us, and took the like part of the ministry which we had; and Simon the magician received the seal of the Lord; yet both the one and the other proving wicked, the former hanged himself, and the latter, as he flew in the air in a manner unnatural, was dashed against the earth. Moreover, Noah and his sons with him were in the ark; but Ham, who alone was wicked, received punishment in his son. But if fathers are not punished for their children, nor children for their fathers, it is thence clear that neither will wives be punished for their husbands, nor servants for their masters, nor one relation for another, nor one friend for another,

nor the righteous for the wicked; but every one will be required an account of his own doing: for neither was punishment inflicted on Noah for the world, nor was Lot destroyed by fire for the Sodomites; nor was Rahab slain for the inhabitants of Jericho, nor Israel for the Egyptians: for not the dwelling together, but the agreement in their sentiments alone could condemn the righteous with the wicked. We ought not, therefore, to hearken to such persons who call for death, and hate mankind, and love accusations, and, under fair pretences, bring men to death. For one man shall not die for another, "but every one is held with the chains of his own sins." And "Behold the man, and his work is before his face." Now we ought to assist those who are with us, and are in danger, and fall, and as far as lies in our power, to reduce them to sobriety by our exhortations, and so save them from death; for "the whole have no need of the physician, but the sick," since "it is not pleasing in the sight of your father that one of these little ones should perish." For we ought not to establish the will of hard-hearted men, but the will of the God and Father of the universe. which is revealed to us by Jesus Christ our Lord, to whom be glory for ever. Amen.

For 'tis not equitable that thou, O bishop, who art the head. shouldst submit to the tail; that is, to some seditious person among the laity, to the destruction of another, but to God alone. For 'tis thy privilege to govern those under thee, but not to be governed by them. For neither does a son, who is subject by the course of generation, govern his father; nor a servant, who is subject by law. govern his master; nor does a scholar govern his teacher, nor a soldier his king, nor any of the laity his bishop. For, that there is no reason to suppose such as converse with the wicked, in order to their instruction in the word, to be defiled by, or partaker of their sins, Ezekiel, as it were on purpose, preventing the suspicions of ill-disposed persons, says thus—"Why do you speak this proverb concerning the land of Israel? The fathers have eaten sour grapes. and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not henceforth have occasion to use this proverb in Israel. For all souls are mine; in like manner as the soul of the father, so also the soul of the son is mine. The soul that sinneth it shall die. But the man who is righteous and does judgment and justice (and so the prophet reckons up the rest of the virtues, and then adds for a conclusion, 'Such an one is just') he shall surely live, saith the Lord God. And if he beget a son who is a robber. a shedder of blood, and walks not in the way of his righteous father (and when the prophet had added what follows, he adds in the conclusion), he shall certainly not live; he has done all this wickedness, he shall surely die, his blood shall be upon him. Yet they will ask thee, Why? Does not the son bear the iniquity of the father, or his righteousness, having exercised righteousness himself? And thou shalt say unto them, The soul that sinneth it shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son:

the righteousness of the righteous shall be upon him: and the wickedness of the wicked shall be upon him." And a little after he says, "When the righteous turneth away from his righteousness and committeth iniquity, all his righteousness, by reason of all his wickedness which he has committed, shall not be mentioned to him. In his iniquity which he hath committed, and in his sin which he hath sinned, in them shall he die." And a little after he adds, "When the wicked turneth away from his wickedness which he hath committed, and doth judgment and justice, he hath preserved his soul; he hath turned away from all ungodliness which he hath done, he shall surely live; he shall not die;" and afterwards, "I will judge every one of you according to his ways, O House of Israel, saith the Lord God."

CHAP. XV. Observe, you are our beloved sons, how merciful, yet righteous, the Lord our God is; how gracious and kind to men; and yet most certainly "He will not acquit the guilty;" one that admits of the returning sinner, and revives him; leaving no room for suspicion to such as would be savage in judging, and utterly reject offenders, and not vouchsafe them so much as any exhortations which might bring them to repentance. In contradiction to such, God by Isaiah says to the bishops, "Comfort ye, comfort ye my people, ye priests: speak comfortably to Jerusalem." It therefore behoves you, upon hearing those words of his, to encourage those who have offended, and lead them to repentance, and afford them hope, and not vainly to suppose that you shall be partakers of their offences on account of such your love to them. Receive the penitent with alacrity, and rejoice over them, and with mercy and bowels of compassion judge the sinners; for if a person was walking by the side of a river, and ready to stumble, and thou shouldst push him and thrust him into the river, instead of offering him thy hand for his assistance, thou wouldst be guilty of the murder of thy brother; whereas thou oughtest rather to lend thy helping hand, as he was ready to fall, lest he perish without remedy; that both the people may take warning, and the offender may not utterly perish. It is thy duty, O bishop, neither to overlook the sins of the people, nor to reject those who are penitent, that thou mayest not unskilfully destroy the Lord's flock. or dishonour his new name, which is imposed on his people, and thou thyself be reproached as those ancient pastors were, of whom God speaks thus to Jeremiah: "Many shepherds have destroyed my vineyard; they have polluted my heritage." And in another passage, "My anger is waxed hot against the shepherds, and against the lambs shall I have indignation:" and elsewhere. "Ye are the priests that dishonour my name."

CHAP. XVI. When thou seest the offender, with severity command him to be cast out; and as he is going out, let the deacons also treat him with severity; and then let them go and seek for him, and detain him out of the church, and when they come in let then entreat thee for him; for our Saviour himself entreated his Father for those who had sinned, as it is written in the Gospel, "Father, forgive them, for they know not what they do." Then order the

offender to come in; and if upon examination thou findest that he is penitent, and fit to be received at all into the church, when thou hast afflicted him his days of fasting, according to the degree of his offence, as two, three, five, or seven weeks, so set him at liberty, and speak such things to him as are fit to be said in way of reproof. instruction, and exhortation to a sinner for his reformation: that so he may continue privately in his humility, and pray to God to be merciful to him, saying, "If thou, O Lord, shouldst mark iniquities, O Lord, who should stand? for with thee there is propitiation." Of this sort of declaration is that which is said in the book of Genesis to Cain, "Thou hast sinned, be quiet;" that is, Do not go on in sin. For that a sinner ought to be ashamed for his own sin, that oracle of God delivered to Moses concerning Miriam is a sufficient proof, when he prayed that she might be forgiven; for, says God to him "If her father had spit in her face should she not be ashamed? Let her be shut out of the camp seven days, and afterwards let her come in again." We therefore ought to do so with offenders when they profess their repentance: namely, to separate them some determinate time according to the proportion of their offence; and afterwards, like fathers to children, receive them again upon their repentance.

CHAP XVII. But if the bishop himself be an offender, how will he be able any longer to prosecute the offence of another? Or how will he be able to reprove another? Either he, or his deacons, if by accepting of persons, or receiving of bribes, they have not all a clear conscience? For when the ruler asks, and the judge receives, judgment is not brought to perfection; but when both are companions of thieves, and regardless of doing justice to the widows, those who are under the bishop will not be able to support and vindicate him: for they will say to him, what is written in the gospel, "Why beholdest thou the mote that is in thy brother's eye. but considerest not the beam that is in thine own eye?" Let the bishop therefore, with his deacons, dread to hear any such thing: that is, let him give no occasion for it: for an offender, when he sees any other doing as bad as himself, will be encouraged to do the very same things; and then the wicked one, taking occasion from a single instance, works in others, which God forbid; and by that means the flock will be destroyed. For the greater number of offenders there are, the greater is the mischief that is done by them: for sin which passes without correction grows worse and worse, and spreads to others; since "A little leaven infects the whole lump;" and one thief spreads the wickedness over a whole nation, and "Dead flies spoil the whole pot of sweet ointment;" and "When a king hearkens to unrighteous counsel, ell the servants under him are wicked." So one scabbed sheep, if not separated from those that are whole, infects the rest with the same distemper; and a man infected with the plague is to be avoided by a! men; and a mad dog is dangerous to every one that he touches. If therefore we neglect to separate the transgressor from the church of God, we shall make the "Lord's house a den of thieves." For it is the bishop's duty not to be silent in the case of offenders, but to reluke them, to exhort them, to beat them down, to afflict them with fastings, that so he may strike a pious dread into the rest: for, as he says, "Make ye the children of Israel pious." For the bishop must be one who discourages sin by his exhortation, and sets a pattern of righteousness, and proclaims those good things which are prepared by God, and declares that wrath which will come at the day of judgment, lest he contemn and neglect the plantation of God; and, on account of his carelesness, hear that which is said in Hosea, "Why have ye held your peace at im-

piety, and have reaped the fruits thereof?"

CHAP. XVIII. Let the bishop therefore extend his concern to all sorts of people; to those who have not offended, that they may continue innocent; to those who have offended, that they may repent. For to you does the Lord speak thus, "Take heed that ye offend not one of these little ones." It is your duty also to give remission to the penitent; for as soon as ever one who has offended says, in the sincerity of his soul, "I have sinned against the Lord," the Holy Spirit answers, "The Lord also hath forgiven thy sin. be of good cheer, thou shalt not die." Be sensible, therefore, O bishop, of the dignity of thy place, that as thou hast received the power of binding, so hast thou also that of loosing. Having therefore the power of loosing, exert thyself, and behave thyself in this world as becomes thy place, as knowing that thou hast a great account to give; for to whom, as the scripture says, men have intrusted much, of him they will require the more. For no one man is free from sin, excepting him that was made man for us; since it is written. "No man is pure from filthiness, no not though he be but one day old." Upon which account the lives and conversations of the ancient holy men and patriarchs are described: not that we may reproach them from our reading; but that we ourselves may repent, and have hope that we also shall obtain forgiveness. For their blemishes are to us both security and admonition. because we hence learn, when we have offended, that if we repent we shall have pardon. For it is written, "Who can boast that he has a clean heart, and who dare affirm that he is pure from sin?" No man, therefore, is without sin. Do thou, therefore, labour to the utmost of thy power to be unblameable, and be solicitous of all the parts of thy flock, lest any one be scandalized on thy account and thereby perish. For the layman is solicitous only for himself; but thou for all, as having a greater burden and carrying a heavier For it is written, "And the Lord said unto Moses. Thou and Aaron shall bear the sins of the priesthood." Since, therefore, thou art to give an account of all, take care of all; preserve those that are sound, admonish those that sin; and when thou hast afflicted them with fasting give them ease by remission; and when with tears the offender begs readmission, receive him, and let the whole church pray for him; and when by imposition of thy hand thou hast admitted him, give him leave to abide afterwards in the flock. But for the drowsy and the careless, do thou endeavour to convert, and confirm, and warn, and cure them, as sensible how great a sward thou shalt have for doing so, and how great danger thou

wilt incur if thou beest negligent therein. For Ezekiel speaks thus to those overseers who take no care of the people, "Wo unto the shepherds of Israel, for they have fed themselves; the shepherds feed not the sheep, but themselves. Ye eat the milk, and are clothed with the wool, ye slay the strong, ye do not feed the sheep. The weak have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and insult have ye ruled over them; and they were scattered because there was no shepherd; and they became meat to all the beasts of the forest." And again, "The shepherds did not search for my sheep; and the shepherds fed themselves, but they fed not my sheep." And a little after, "Behold I am against the shepherds, and I will require my sheep at their hands, and cause them to cease from feeding my sheep, neither shall the shepherds feed themselves any more; and I will deliver my sheep out of their hands, and they shall not be meat for them." And also he adds, speaking to the people, "Behold, I will judge between sheep and sheep, and between rams and rams. Seemed it a small thing unto you to have eaten up the good pasture, and to have trodden down with your feet the residue of your pasture, and that the sheep have eaten what was trodden down with your feet?" And a little after he adds, "And ye shall know that I am the Lord, and you the sheep of my pasture are my men. saith the Lord God."

CHAP. XIX. Hear, O ye bishops, and hear, O ye of the laity, how God speaks, "I will judge between ram and ram, and between sheep and sheep." And he says to the shepherds, "Ye shall be judged for your unskilfulness, and for destroying the sheep." That is, I will judge between one bishop and another, and between one lay person and another, and between one ruler and another (for these sheep and these rams are not irrational, but rational creatures); lest at any time a lay person should say, I am a sheep, and not a shepherd, and I am not concerned for myself. Let the shepherd look to that, for he alone will be required to give an account for me; for as that sheep that will not follow its good shepherd is exposed to the wolves to its destruction, so that which follows a bad shepherd is also exposed to unavoidable death, since his shepherd will devour him. Wherefore care must be had to avoid destructive shepherds.

CHAP. XX. As to a good shepherd, let the lay person honour him, love him, reverence him as his lord, as his master, as the high-priest of God, as a teacher of plety; for he that heareth him heareth Christ, and he that rejecteth him rejecteth Christ; and he who does not receive Christ does not receive his God and Father, for says he, "He that heareth you heareth me, and he that rejecteth you rejecteth me, and he that rejecteth me rejecteth him that sent me." In like manner let the bishop love the laity as his children, fostering and cherishing them with affectionate diligence; as eggs, in order to the hatching of young ones; or, as young ones, taking them in his arms, to the rearing them into birds; admonishing all men, reproving all who stand in need of reproof—reproving, that

is, but not striking; beating them down to make them ashamed. but not overthrowing them; warning them in order to their conversion, chiding them in order to their reformation and better course of life; watching the strong, that is, keeping him firm in the faith who is already strong; feeding the people peaceably; strengthening the weak, that is, confirming with exhortation that which is tempted; healing that which is sick, that is, curing by instruction that which is weak in the faith, through doubtfulness of mind; binding up that which is broken, that is, binding up by comfortable admonitions that which is gone astray, or wounded, bruised, or broken by their sins, and put out of the way, easing it of its offences, and giving hope—by this means restore and reduce it into the flock; bring again that which is driven away, that is, do not permit that which is in its sins and is cast out by way of punishment, to continue excluded, but receiving it, and bringing it back, restore it to the flock, that is, to the people of the undefiled church; seek for that which is lost, that is, do not suffer that which desponds of its salvation, by means of the multitude of its offences, utterly to perish. Do thou search for that which is grown sleepy, drowsy, and sluggish, and that which is unmindful of its own life, through the depth of its sleep, and which is at a great distance from its own flock, so as to be in danger of falling among the wolves, and being devoured by them. Bring it back by admonition, exhort it to be watchful, and insinuate hope, not permitting it to say that which was said by some, "Our impieties are upon us, and we pine away in them; how shall we then live?" As far as possible, therefore, let the bishop make the offence his own, and say to the sinner, Do thou but return, and I will undertake to suffer death for thee, as our Lord suffered death for me, and for all men; for "The good shepherd lays down his life for the sheep; but he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, that is, the devil, and he leaveth the sheep and fleeth, and the wolf seizes upon them." We must know, therefore, that God is very merciful to those who offend. and hath promised repentance with an oath; but he who has offended, and is unacquainted with this promise of God concerning repentance, and does not understand his long-suffering and forbearance, and besides, is ignorant of the Holy Scriptures, which proclaims repentance, and has never learned them, perishes through his folly. But do thou, like a compassionate shepherd, and a diligent feeder of the flock, search out, and keep an account of thy flock; seek that which is wanting, as the Lord God our gracious Father has sent his own Son, the good Shepherd and Saviour, our Master Jesus, and has commanded him to "leave the ninety-nine upon the mountains, and to go in search after that which was lost, and when he had found it, to take it upon his shoulders, and to carry it into the flock, rejoicing that he had found that which was lost." In like manner be obedient, O bishop, and do thou seek that which was lost, guide that which wanders out of the right way, bring back that which is gone astray; for thou hast authority to bring them back, and to deliver those that are broken-hearted by remission: for by thee does our Saviour say to him who is discouraged under the sense of his sins, "Thy sins are forgiven thee; thy faith hath saved thee; go in peace." But this peace and heaven of tranquillity is the church of Christ, into which do thou, when thou hast loosed them from their sins, restore them, as being now, sound and unblameable, of good hope, diligent, laborious in good works. As a skilful and compassionate physician, heal all such as wander in the ways of sin; for "They that are whole have no need of a physician, but they that are sick." "For the Son of Man came to save and to seek that which was lost." Since thou art. therefore, a physician of the Lord's church, provide remedies suitable to every patient's case. Cure them, heal them by all means possible; restore them sound to the church. Feed the flock, "Not with insolence and contempt, as lording it over them, but as a gentle shepherd, gathering the lambs into thy bosom, and gently leading those which are with young."

CHAP. XXI. Be gentle, gracious, mild, without guile, without falshood, not rigid, not insolent, not severe, not arrogant, not unmerciful, not puffed up, not a man pleaser, not timorous, not double-minded, not one that insults over the people that are under thee, not one that conceals the divine laws and the promises to repentance, not hasty in thrusting out and expelling, but steady, not one that delights in severity, not heady. Do not admit less evidence to convict any one than that of three witnesses, and those of known and established reputation. Inquire whether they do not accuse out of ill-will, or envy; for there are many which delight in mischief, forward in discourse slanderous, haters of the brethren, making it their business to scatter the sheep of Christ; whose affirmation if thou admittest, without nice scanning the same, thou wilt disperse thy flock, and betray it to be devoured by wolves, that is, by dæmons and wicked men, or rather, not men, but wild beasts in the shape of men, by the heathen, by the Jews, and by the impious heretics. For those destroying wolves soon address themselves to any that is cast out of the church, and esteem him as a lamb delivered for them to devour, reckoning his destruction their own gain. For he that is "their father, the devil, is a murderer." He also who is separated unjustly by thy want of care in judging, will be overwhelmed with sorrow, and be disconsolate, and so will either wander among the heathen or be entangled among heretics, and so will be altogether estranged to the church, and from hope in God, and will be entangled in wickedness, whereby thou wilt be . guilty of his perdition; for it is not fair to be too hasty in calling out an offender, but slow in receiving him when he returns; to be forward in cutting off, but unmerciful when he is sorrowful, and ought to be healed; for of such as these speaks the Divine Scripture, "Their feet run to mischief, they are hasty to shed blood; destruction and misery are in their ways, and the way of peace have they not known, the fear of God is not before their eyes." Now, the way of peace is our Saviour Jesus Christ, who has taught us, saying, "Forgive, and ye shall be forgiven; give, and it shall be given to you." That is, Give remission of sins, and your offences

shall be forgiven you. As also, He instructed us in the prayer to say unto God, "Forgive us our debts, as we forgive our debtors." If, therefore, you do not forgive offenders, how can you expect the remission of your own sins? Do not you rather bind yourselves faster, by pretending in your prayers to forgive, when you really do not forgive? Will you not be confronted with your own words. when you say you forgive, and do not forgive? For know ye, that he who has cast out one who has not behaved himself wickedly, or who will not receive him that returns, is a murderer of his brother, and sheds his blood, as Cain did that of his brother Abel; and his "blood cries to God," and will be required. For a righteous man, unjustly slain by any one, will be in rest with God for ever. The same is the case with him who, without cause, is separated by his bishop. He who has cast him out as a pestilent fellow, when he was innocent, is more furious than a murderer. Such an one has no regard to the mercy of God, nor is unmindful of his goodness to those that are penitent; not keeping in his eye the examples of those who, having been once great offenders, received forgiveness upon their repentance. Upon which account, he who casts off an innocent person is more cruel than he that murders the body. In like manner, he who does not receive the penitent, scatters the flock of Christ, being really against him; for as God is just in judging of sinners, so is he merciful in receiving them when they return. For David, the man after God's own heart, in his hymns, ascribes both mercy and judgment to him.

CHAP. XXII. It is also thy duty, O bishop, to have before thine eves the examples of those that have gone before, and to apply them skilfully to the cases of those who want words of severity or of consolation. Besides, it is reasonable, that in thy administration of justice thou shouldst follow the will of God; and as God deals with sinners, and with those who return, that thou shouldst act according to thy judging. Now, did not God, by Nathan, reproach David for his offence? And yet, as soon as he said he repented, he delivered him from death, saying, "Be of good cheer; thou shalt not die." So, also, when God had caused Jonah to be swallowed up by the sea and the whale, upon his refusal to preach to the Ninevites, yet, when he prayed to him out of the belly of the whale, he retrieved his life from corruption. And when Hezekiah had been puffed up for awhile, yet, as soon as he prayed with lamentation, he remitted his offence. But, O ye hishops, hearken to an instance useful upon this occasion; for it is written thus in the Fourth Book of Kings, and the Second Book of Chronicles: "And Hezekiah died, and Manasseh his son reigned. He was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem, and his mother's name was Hephzibah. And he did evil in the sight of the Lord; and he did not abstain from the abominations of the heathen, whom the Lord destroyed from the face of the children of Israel. And Manasses returned, and built the high places which Hezekiah his father had overthrown; and he reared pillars for Baal, and set up an altar for Baal, and made groves, as did Ahab King of Israel. And he made altars in

the house of the Lord, of which the Lord spake to David, and to Solomon his son, saying, Therein will I put my name. And Manasseh set up altars, and by them served Baal, and said, My name shall continue for ever. And he built altars to the host of heaven, in the two courts of the house of the Lord; and he made his children pass through the fire in a place named Gebanai; and he consulted enchanters, and dealt with wizards, and familiar spirits, and with conjurors, and observers of times, and with Teraphim: and he sinned exceedingly in the eyes of the Lord, to provoke him to anger; and he set a molten and a graven image, the image of his grove, which he made, in the house of the Lord, wherein the Lord had chosen to put his name in Jerusalem, the holy city, for ever, and had said, I will no more remove my foot from the land of Israel, which I gave to their fathers: only if they will observe to do according to all that I have commanded them, and according to all the precepts that my servant Moses commanded them. And they hearkened not. And Manasseh seduced them to do more evil before the Lord, than did the nations whom the Lord cast out from the face of the children of Israel. And the Lord spake concerning Manasseh, and concerning his people, by the hand of his servants the prophets, saying, Because Manasseh King of Judah has done all these wicked abominations, in a higher degree than the Amorite did, which was before him, and hath made Judah to sin with his idols; thus saith the Lord God of Israel, Behold, I bring evils upon Jerusalem and Judah, that whosoever heareth of them, both his ears shall tingle: and I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will blot out Jerusalem as a table-book is blotted out by wiping it. And I will turn it upside down, and I will give up the remnant of my inheritance, and will deliver them into the hands of their enemies, and they shall become a prey and a spoil to all their enemies. Because of all the evils which they have done in mine eyes, and have provoked me to anger, from the day that I brought their fathers out of the land of Egypt, even until this day. Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sins wherewith he made Judah to sin, in doing evil in the sight of Lord. And the Lord brought upon him the captains of the host of the King of Assyria, and they caught Manasseh in bonds, and they bound him in fetters of brass, and brought him to Babylon, and he was bound and shackled with iron all over in the house of the prison; and bread made of bran was given unto him scantily, and by weight, and water mixed with vinegar, but a little, and by measure, so much as would keep him alive; and he was in straits and sore affliction; and when he was violently afflicted, he besought the face of the Lord his God, and humbled himself greatly before the face of the Lord God of his fathers. And he prayed unto the Lord, saying, Q Lord Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed, who hast made heaven and earth, with all the ornament thereof, who hast bound the sea by the word of thy commandment, who hast shut up the deep, and sealed it by thy

terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be born, and thine angry threatening towards sinners is insupportable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness, hast promised repentance and forgiveness to them that have sinned against thee; and of thine infinite mercy hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner; for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied, my transgressions are multiplied, and I am not worthy to behold and see the height of heaven, for the multitude of mine iniquity. I am bowed down with many iron bands, that I cannot lift up my head, neither have any release; for I have provoked thy wrath, and done evil before thee. I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied of-Now therefore I bow the knee of mine heart, beseeching thee of grace: I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities; wherefore I humbly beseech thee forgive me, O Lord; forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower part of the earth. For thou art the God, even the God of them that repent, and in me thou wilt shew all thy goodness; for thou wilt save me that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life; for all the powers of the heavens do praise thee, and thine is the glory for ever and ever, Amen. And the Lord heard his voice, and had compassion upon him; and there appeared a flame of fire about him, and all the iron shackles and chains which were about him fell off; and the Lord healed Manasseh from his affliction, and brought him back to Jerusalem unto his kingdom; and Manasseh knew that the Lord, he is God And he worshipped the Lord God alone, with all his heart and with all his soul, all the days of his life, and he was esteemed righteous; and he took away the strange gods, and the graven image out of the house of the Lord, and all the altars which he had built in the house of the Lord, and all the altars in Jerusalem, and he cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings, and thank-offerings. And he spake to Judah to serve the Lord God of Israel. And he slept in peace with his fathers, and Amon his son reigned in his stead. And he did evil in the sight of the Lord, according to all things that Manasseh his father had done in the former part of his reign. And he provoked the Lord his God to anger.

Ye have heard, our beloved children, how the Lord God for awhile punished him that was addicted to idols, and had slain many innocent persons; and that yet he received him when he repented and forgave him his offences and restored him to his kingdom. For he not only forgives the penitent, but reinstates them in their former dignity.

CHAP. XXIII. There is no sin more grievous than idolatry, for it is an impiety against God; and yet even this sin has been forgiven upon sincere repentance. But if any one sin in direct opposition, and on purpose to try whether God will punish the wicked or not, such an one shall have no remission, although he say with himself—All is well, and I will walk according to the conversation of my evil heart. Such an one was Amon, the son of Massaneh. For the scripture says, "And Amon reasoned an evil reasoning of transgression, and said, My father from his childhood was a great transgressor, and repented in his old age; and now I will walk as my soul lusteth, and afterwards I will return unto the Lord. And he did evil in the sight of the Lord, above all that were before him. And the Lord God soon destroyed him utterly from his good land. And his servants conspired against him, and slew him in his own

house, and he reigned two years only.

CHAP. XXIV. Take heed, therefore, ye of the laity, lest any one of you fix the reasoning of Amon in your heart, and be suddenly cut off and perish. In the same manner, let the bishop take all the care he can that those which are yet innocent may not fall into sin; and let him heal and receive those which turn from their sins. But if he is pitiless, and will not receive the repenting sinner, he will sin against the Lord his God, pretending to be more just than God's justice, and not receiving him whom he has received through Christ; for whose sake he sent his son upon earth to men as a man; for whose sake God was pleased that he who was the maker of man and woman, should be born of a woman; for whose sake he did not spare him from the cross, from death, and burial; but permitted him to die, who by nature could not suffer; his beloved son, God the word, the angel of his great council, that he might deliver those from death who were obnoxious to death. Him do those provoke to anger who do not receive the penitent. For he was not ashamed of me, Matthew, who had been formerly a publican; and admitted of Peter when he had, through fear, denied him three times, but had appeased him by repentance, and had wept bitterly; nay, he made him a shepherd to his own lambs. Moreover, he ordained Paul, our fellow-apostle, to be of a persecutor, an apostle, and declared him a chosen vessel, even when he had heaped many mischiefs upon us before, and had blasphemed his sacred name. He says also to another, a woman that was a sinner, "Thy sins, which are many, are forgiven, for thou lovedst much." And when the elders had set another woman which had sinned before him, and had left the sentence to him, and were gone out, our Lord, the searcher of hearts, enquiring of her whether the elders had condemned her, and being answered "No," he said unto her, "Go thy way, therefore, for neither do I condemn thee." This Jesus, O ye bishops, our saviour, our king, and our God, ought to be set before you as your pattern, and him you ought to imitate in being meek, quiet, compassionate, merciful, peaceable, without passion, apt to teach and diligent to convert, willing to receive and to comfort; not

strikers, not soon angry, not injurious, not arrogant, not supercilious, not wine bibbers, not drunkards, not vainly expensive, not lovers of delicacies, not extravagant, using the gifts of God not as another's but as their own, as good stewards appointed over them, as those who will be required by God to give an account of the same. Let the bishop esteem such food and raiment sufficient as suits necessity and decency. Let him not make use of the Lord's goods as another's, but moderately, "For the labourer is worthy of his reward." Let him not be luxurious in diet, or fond of idle furniture, but contented with so much alone as

is necessary for his sustenance.

CHAP. XXV. Let him use those tenths and first-fruits which are given according to the command of God, as a man of God; as as also let him dispense in a right manner the free-will offerings which are brought in on account of the poor, the orphans, the widows, the afflicted, and strangers in distress, as having that God for the examiner of his accounts who has committed the disposition to him. Distribute to all those in want with rightequeness; and yourselves use the things which belong to the Lord, but do not abuse them; eating of them, but not eating them all up by yourselves; communicate with those that are in want, and thereby show yourselves unblameable before God. For if you shall consume them by yourselves you will be reproached by God, who says to such unsatiable people, who slone devour all, "Ye eat up the milk, and clothe yourselves with the wool." And in another passage, "Must you alone live upon the earth?" Upon which account you are commanded in the law, "Thou shalt love thy neighbour as thyself." Now we say these things, not as if you might not partake of the fruits of your labours, for it is written, "Thou shalt not muzzle the mouth of the ox which treadeth out the corn," but that you should do it with moderation and righteousness. As, therefore, the ox that labours in the threshing-floor without a muzzle eats indeed, but does not eat all up: So do you who labour in the threshing-floor, that is, in the church of God, eat of the church; which was also the case of the Levites, who served in the tabernacle of the testimony, which was in all things a type of the church: nay, farther, its very name implied that the tabernacle was fore-appointed for a testimony of the church. Here, therefore, the Levites also who attended upon the tabernacle partook of those things that were offered to God by all the people, namely, gifts, offerings, and first-fruits, and tithes, and sacrifices, and oblations, without disturbance, they, and their wives, and their sons, and their daughters; since their employment was the ministration to the tabernacle, therefore, they had not any lot or inheritance in the land among the children of Israel, because the oblations of the people were the lot of Levi, and the inheritance of their tribe. You, therefore, O bishops, are to your people priests and Levites, ministering to the holy tabernacle, the holy catholic church; who stand at the altar of the Lord your God, and offer to him reasonable and unbloody sacrifices, through Jesus, the great high priest. You are to the laity prophets, rulers, governors, and kings; the

mediators between God and his faithful people, who receive and declare his word, well acquainted with the scriptures; ye are the voice of God, and witnesses of his will, who bear the sins of all and intercede for all; whom, as you have heard, the word severely threatens if you hide the key of knowledge from men; who are liable to perdition if you do not declare his will to the people that are under you; who shall have a certain reward from God, and unspeakable honour and glory if you duly minister to the holy tabernacle. For as yours is the burder, so you receive as your fruit the supply of food and other necessaries. For you imitate Christ the Lord, and as he "bare the sins of us all upon the tree" at his crucifixion, the innocent for those who deserved punishment, so also you ought to make the sins of the people your own. For concerning our saviour, it is said in Isaiah, "He bears our sins, and is afflicted for us." And again, "He bear the sins of many, and was delivered for our offences." As therefore, you are patterns for others, so have you Christ for your pattern. As, therefore, he is concerned for all, so be you for the laity under you: for do not thou imagine that the office of a bishop is an easy or light burden. As, therefore, you bear the weight, so have you a right to partake of the fruits before others, and to impart to those that are in want, as being to give an account to him, who, without bias, will examine your accounts: for those who attend upon the church ought to be maintained by the church, as being priests, Levites, presidents and ministers of God. As it is written in the book of Numbers concerning the priests, "And the Lord said unto Aaron, 'Thou, and thy sons, and the house of thy family shall bear the iniquities of the holy things of your priesthood. Behold, I have given unto you the charge of the first-fruits: from all that are sanctified to me by the children of Israel, I have given them for a reward to thee, and to thy sons after thee, by an ordinance for ever. This shall be yours out of the holy things, out of the oblations, and out of the gifts, and out of all the sacrifices, and out of every trespassoffering, and sin offerings, and all that they render unto me out of all their holy things, they shall belong to thee and to thy sons. In the sanctuary shall they eat them." And a little after, "All the first-fruits of the oil, and of the wine, and of the wheat, all which they shall give unto the Lord, to thee have I given them; and all that is first ripe, to thee have I given it, and every devoted thing. Every first born of man and of beast, clean and unclean, and of sacrifice, with the breast, and the right shoulder, all these appertain to the priests, and to the rest of those belonging to them, even to the Levites.

Hear this, you of the laity also, the elect church of God: for the people were formerly called "the people of God," and "an holy nation." You therefore are the holy and sacred church of God, enrolled in heaven, "a royal priesthood, an holy nation, a peculiar people," a bride adorned for the Lord God, a great church, a faithful church. Hear attentively now what was said formerly: oblations and tithes belong to Christ our high-priest, and to those who minister to him. Tenths of salvation are the first letter of the name

of Jesus. Hear, O thou holy catholic church, who hast escaped the ten plagues, and hast received the ten commandments, and hast learned the law, and hast kept the faith, and hast believed in Jesus, and art named after his name, and art established, and shinest in the consummation of his glory. Those which were then the sacrifices, now are prayers and intercessions, and thanksgivings. Those which were then first fruits, and tithes, and offerings, and gifts, now are oblations, which are presented by holy bishops to the Lord God, through Jesus Christ, who has died for them. For these are your high priests, as the presbyters are your priests, and your present deacons instead of your Levites; as are also your readers, your singers, your porters, your deaconesses, your widows, your virgins, and your orphans. But he who is above all these is the high-priest.

CHAP. XXVI. The bishop, he is the minister of the word, the keeper of knowledge, the mediator between God and you in the several parts of our divine worship: he is the teacher of piety, and next after God, he is your father, who has begotten you again to the adoption of sons by water and the spirit. He is your ruler and governor: he is your king and potentate: he is next after God, your earthly God, who has a right to be honoured by you. For concerning him, and such as he, it is that God pronounces. "I have said ye are God's, and ye are all children of the most high." And "ye shall not speak evil of the gods:" for let the bishop preside over you as one honoured with the authority of God, which he is to exercise over the clergy, and by which he is to govern all the people. But let the deacon minister to him as Christ does to his father, and let him serve him unblameably in all things, as Christ does nothing of himself, but does always those things that please his father. Let also the deaconess be honoured by you in the place of the Holy Ghost; and do not do or say any thing without the deacon; as neither does the Comforter say or do anything of himself, but gives glory to Christ by waiting for his pleasure. And as we cannot believe on Christ without the teaching of the Spirit, so let not any woman address herself to the deacon or bishop without the deaconess. Let the presbyters be esteemed by you to represent us the apostles, and let them be the teachers of divine knowledge; since our Lord, when he sent us, said "Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Let the widows and orphans be esteemed as representing the altar of burnt offering; and let the virgins be honoured as re-

presenting the altar of incense, and the incense itself.

CHAP. XXVII. As therefore it was not lawful for one of another tribe that was not a Levite, to offer anything, or to approach the altar without the priest, so also do you do nothing without the bishop: for if any one does anything without the bishop, he does it to no purpose, for it will not be esteemed as of any avail to him. For as Saul when he had offered without Samuel, was told, "It is not avail for thee," so every person among the laity, doing

anything without the priest, labours in vain. And as Uzziah the king, who was not a priest, and yet would exercise the functions of the priests, was smitten with leprosy for his transgression, so every lay person shall not be unpunished who despises God. and is so mad as to affront his priests, and unjustly to snatch that honour to himself; not imitating Christ, "who glorified not himself to be made an high-priest," but waited till he heard from his Father, "The Lord sware, and will not repent, thou art a priest for ever after the order of Melchisedeck." If therefore Christ did not glorify himself without God the Father, how dare any man thrust himself into the priesthood, who has not received that dignity from his superior, and do such things which it is lawful only for the priests to do? Were not the followers of Corah, even though they were of the tribe of Levi, consumed with fire, because they rose up against Moses and Aaron, and meddled with such things as did not belong to them? And Dathan and Abiram went down quick into hell: and the rod that budded put a stop to the madness of the multitude, and demonstrated who was the high-priest ordained by God. You ought therefore, brethren, to bring your sacrifices and your oblations to the bishop, as to your high-priest, either by yourselves, or by the deacons, and do you bring not those only, but also your first fruits, and your tithes, and your free-will offerings to him; for he knows who they are that are in affliction, and gives to every one as is convenient, that so one may not receive alms twice or oftener the same day, or the same week, while another has nothing at all. For it is reasonable rather to supply the wants of those who really are in distress, than of those who only appear to be so.

If any determine to invite elder women to an entertainment of love, or, "a feast," as our Saviour calls it, let them most frequently send to such an one whom the deacons know to be in distress. But let what is the pastor's due—I mean the first fruits—be set apart in the feast for him, even though he be not at the entertainment, as being your priest, and in honour of that God who has entrusted him with the priesthood. But as much as is given to every one of the elder women, let double so much be given to the deacons, in honour of Christ. Let also a double portion be set apart for the presbyters, as for such who labour about the word and doctrine, upon the account of the apostles of our Lord, whose place they sustain as the counsellors of the bishop, and the crown of the church; for they are the Sanhedrim and senate of the church. If there be a reader there, let him receive a single portion, in honour of the prophets, and let the singer and the porter have as much. Let the laity therefore pay proper honours in their presents, and utmost marks of respect to each distinct order. But let them not on all occasions trouble their governors, but let them signify their desires by those who minister to him, that is, by the deacons, with whom they may be more free. For neither may we address ourselves to almighty God, but only by Christ. In the same manner, therefore, let the laity make known all their desires

to the bishop by their deacon, and accordingly let them act as he shall direct them; for there was no holy thing offered or done in the temple formerly without the priest: "for the priest's lips shall keep knowledge, and they shall seek the law at his mouth." as the prophet somewhere says. For he is the messenger of the Lord almighty: for if the worshippers of demons in their hateful, abominable, and impure performances till this very day imitate the sacred rules (it is a wide comparison indeed, and there is a vast distance between their abominations and God's sacred worship. however) in their ludicrous worship they neither offer nor do anything without their pretended priest, but esteem him as the very mouth of their idols of stone, waiting to see what commands he will lay upon them. And whatsoever he commands them, that they do; and without him they do nothing: and they honour him their pretended priest, and esteem his name as venerable in honour of lifeless statues, and in order to the worship of wicked spirits. If these heathens, therefore, who give glory to lying vanities, and place their hope upon nothing that is firm, endeavour to imitate the sacred rules, how much more reasonable is it that you, who have a most certain faith and undoubted hope, and who expect glorious, and eternal, and never-failing promises, should honour God in those set over you, and esteem your bishop to be the mouth of God?

CHAP. XXIX. For if Aaron, because he declared to Pharabh the words of God from Moses, is called a prophet; and Moses himself is called a God to Pharaoh, on account of his being at once a king and a high-priest, as God says to him, "I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet;"—why do not ye also esteem the mediators of the word to be prophets, and

reverence them as gods?

CHAP. XXX. For now the deacon is to you Aaron, and the bishop Moses. If, therefore, Moses was called a god by the Lord. let the bishop be honoured among you as a god, and the deacon as his prophet; for as Christ does nothing without his Father, so neither does the deacon do anything without his bishop; and as the Son without his Father is nothing, so is the deacon nothing without his bishop; and as the Son is subject to his Father, so is every deacon subject to his bishop; and as the Son is the messenger and prophet of the Father, so is the deacon the messenger and prophet of his bishop. Wherefore let all things that he is to do with any one be made known to the bishop, and be finally ordered by him.

CHAP. XXXI. Let him not do anything at all without his bishop, nor give anything without his consent; for if he gives to any one as to a person in distress, without the bishop's knowledge. he gives it so that it must tend to the reproach of the bishop, and he accuses him as careless of the distressed. But he that casts reproach on his bishop, either by word or deed, opposes God, not hearkening to what he says, "Thou shalt not speak evil of the gods." For he did not make that law concerning deities of wood and of stone, which are abominable, because they are falsely called gods; but concerning the priests and the judges, to whom God

also said, "Ye are gods, and children of the Most High."

CHAP. XXXII. If, therefore, O deacon, thou knowest any one to be in distress, put the bishop in mind of him, and so give to him. but do nothing in a clandestine way, so as may tend to his reproach, lest thou raise a murmur against him; for the murmur will not be against him, but against the Lord God: and the deacon. with the rest, will hear what Aaron and Miriam heard, when they spake against Moses, "How is it that ye were not afraid to speak against my servant Moses?" And again, Moses says to those who rose up against him, "Your murmuring is not against us. but against the Lord our God;" for if he that calls one of the laity "Raka, or fool," shall not be unpunished, as doing injury to the name of Christ, how dare any man speak against his bishop, by whom the Lord gave the Holy Spirit among you upon the laying on of his hands, by whom ye have learned the sacred doctrines. and have known God, and have believed in Christ, by whom ye were known of God, by whom ye were sealed with the oil of gladness and the ointment of understanding, by whom ye were declared to be the children of light, by whom the Lord in your illumination testified by the imposition of the bishop's hands, and sent out his sacred voice upon every one of you, saying, "Thou art my Son, this day have I begotten thee." By thy bishop, O man, God adopts thee for his child. Acknowledge, O son, that right hand which was a mother to thee. Love him who, after God, is become a father to thee, and honour him.

CHAP. XXXIII. For if the divine oracle says concerning our parents, according to the flesh, "Honour thy father and thy mother, that it may be well with thee;" and, "He that curseth his father or his mother, let him die the death;"-how much more should the word exhort you to honour your spiritual parents, and to love them as your benefactors and ambassadors with God, who have regenerated you by water, and endued you with the fulness of the Holy Spirit, who have fed you with the word as with milk, who have nourished you with doctrine, who have confirmed you by their admonitions, who have imparted to you the saving body and precious blood of Christ, who have loosed you from your sins, who have made you partakers of the holy and sacred Eucharist, who have admitted you to be partakers and fellow heirs of the promise of God; reverence these, and honour them with all kinds of honour: for they have obtained from God the power of life and death, in their judging of sinners, and condemning them to the death of eternal fire, as also of loosing returning sinners from their sins, and of restoring them to a new life.

CHAP. XXXIV: Account these worthy to be esteemed your rulers and your kings, and bring them tribute, as to kings; for by you they and their families ought to be maintained, as Samuel made constitutions for the people concerning a king, in the first book of Kings, and Moses did so concerning priests in Leviticus. So do we also make constitutions for you concerning bishops; for

if there the multitude distributed the inferior services in proportion to so great a king, ought not therefore the bishop much more now to receive of you those things which are determined by God for the sustenance of himself and of the rest of the clergy belonging to him: but if we may add somewhat farther, let the bishop receive more than the other received of old: for he only managed the affairs of the soldiery, being entrusted with war and peace for the preservation of men's bodies; but the other is entrusted with the exercise of the priestly office in relation to God, in order to preserve both body and soul from dangers. By how much, therefore, the soul is more valuable than the body, so much the priestly office is beyond the kingly; for it binds and looses those that are worthy of punishment or of remission. Wherefore you ought to love the bishop as your father, and fear him as your king, and honour him as your lord, bringing to him your fruits and the works of your hands, for a blessing upon you, giving to him your first-fruits and your tithes, and your oblations, and your gifts, as to the priest of God: the first-fruits of your wheat, and wine, and oil, and autumnal fruits, and wool, and all things which the Lord God gives you: and thy offering shall be accepted as a sayour of a sweet smell to the Lord thy God; and the Lord will bless the works of thy hands. and will multiply the good things of thy land, "For a blessing is upon the head of him that giveth."

CHAP. XXXV. Now you ought to know that although the Lord has delivered you from the additional bonds, and has brought you out of them to your refreshment, and does not permit you to sacrifice irrational creatures for sin-offerings, and purifications, and scape-goats, and continual washings, and sprinklings, yet has he no where freed you from those oblations which you owe to the priests, nor from doing good to the poor; for the Lord says to you in the Gospel, "Unless your righteousness abound more than that of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven." Now herein will your righteousness exceed theirs, if you take greater care of the priests, the orphans, and the widows: as it is written, "He hath scattered abroad, he hath given to the poor, his righteousness remaineth for ever." And again. "By acts of righteousness and faith, iniquities are purged." And again, "Every bountiful soul is blessed." So, therefore, shalt thou do as the Lord has appointed, and shalt give to the priest what things are due to him, the first fruits of thy floor, and of thy winepress, and sin-offerings, as to the mediator betweed God and such as stand in need of purgation and forgiveness; for it is thy duty to give, and his to administer, as being the administrator and disposer of ecclesiastical affairs. Yet shalt thou not call thy bishop to account, nor watch his administration, how he does it, when, or to whom, or where, or whether he do it well or ill, or indifferently: for he has one who will call him to an account, the Lord God, who put this administration into his hands, and thought him worthy of the priesthood of so great dignity.

CHAP. XXXVI. Have before thine eyes the fear of God, and always remember the Ten Commandments of God. To love the

one and only Lord God with all thy strength, to give no heed to idols, or any other beings, as being lifeless gods, or irrational beings, or demons. Consider the manifold workmanship of God. which received its beginning through Christ. Thou shalt observe the Sabbath, on account of him who ceased from his work of creation, but ceased not from his work of providence. rest for meditation of the law, not for idleness of the hands. Reject every unlawful lust, everything destructive to men, and all anger. Honour thy parents, as the authors of thy being. Love thy neighbour as thyself. Communicate the necessaries of life to the needy. Avoid swearing falsely, and swearing often, and in vain, for thou shalt not be held guiltless. Do not appear before the priests empty, and offer thy free-will offerings continually. Moreover, do not leave the church of Christ, but go thither in the morning before all thy work, and again meet there in the evening, to return thanks to God that he has preserved thy life. Be diligent and constant, and laborious in thy calling. Offer to the Lord thy free-will offerings; for, says he, "Honour the Lord with the fruit of thy honest labours." If thou art not able to cast anything considerable into the Corban, yet at least bestow upon the strangers one or two or five mites, "Lay up to thyself heavenly treasure, which neither the moth nor thieves can destroy." And in doing this, do not judge thy bishop, or any of thy neighbours among the laity; for if thou judge thy brother thou becomest a judge without being constituted such by any body; for the priests are only intrusted with the power of judging. For to them it is said, "Judge righteous judgment;" and again, "Approve yourselves to be exact money-changers," for to you this is not intrusted. For, on the contrary, it is said to those who are not of the dignity of magistrates or ministers, "Judge not, and ye shall not be judged."

CHAP. XXXVII. But 'tis the duty of the bishop to judge rightly. As it is written, "judge righteous judgment;" and elsewhere, "why do ye not even of yourselves judge what is right?" Be ve therefore as skilful dealers in money: for as these reject bad money, but take to themselves what is current, in the same manner 'tis the bishop's duty to retain the unblameable, but either to heal, or, if they be past cure, to cast off those that are blameworthy, so as not to be hasty in cutting off, nor to believe all accusations; for it sometimes happens that some, either through passion or envy, do insist on a false accusation against a brother, as did the two elders in the case of Susanna in Babylon, and the Egyptian woman in the case of Joseph. Do thou, therefore, as a man of God, not rashly receive such accusations, lest thou take away the innocent and slay the righteous; for he that will receive such accusations is the author of anger rather than of peace. But where there is anger there the Lord is not. For that anger, which is the friend of Satan—I mean that which is excited unjustly by the means of false brethren-never suffers unanimity to be in the Church. Wherefore, when you know such persons to be foolish, quarrelsome, passionate, and such as delight in mischief, do not give credit to them, but observe such as they are when you hear anything from them against their brother; for murder is nothing to their eyes, and they cast a man down in such a way as one would not suspect. Do thou, therefore, consider diligently the accuser, wisely observing his conversation, what, and of what sort it is; and in case thou findest him a man of veracity, do according to the doctrine of our Lord, and taking him who is accused, rebuke him, that he may repent, when nobody is by. But if he be not persuaded, take with thee one or two more, and so show him his fault, and admonish him with mildness and instruction; for "wisdom will rest upon an heart that is good, but is not understood in the heart of the foolish."

Chap. XXXVIII. If, therefore, he be persuaded by the mouth of you three 'tis well; but if any one hardens himself, "tell it to the Church. But if he neglects to hear the Church, let him be to thee as an heathen man and a publican;" and receive him no larger into the Church as a Christian, but reject him as an heathen. But if he be willing to repent, receive him; for the Church does not receive an heathen or a publican to communion before they every one repent of their former wickednesses. For our Lord Jesus, the Christ of God, has appointed place for the ac-

centance of men upon their repentance.

CHAP. XXXIX. For I, Matthew, one of those twelve which eneck to you in this doctrine, am an apostle, having myself been formerly a publican, but now have obtained mercy through believing, and have repented of my former practices, and have been rouchsafed the honour to be an apostle and preacher of the Word. And Zaccheus, whom the Lord received upon his repentance and prayers to him, was also himself in the same manner a publican at first. And besides, even the soldiers and multitude of publicans who came to hear the Word of the Lord about repentance, heard this from the prophet John, after he had baptized them, "Do nothing more than that which is appointed you." In like manner life is not refused to the heathen if they repent and cast away their unbelief. Esteem, therefore, every one that is convicted of any wicked action, and has not repented, as a publican or an heathen. But if he afterwards repents and turns from his error, then as we receive them into the Church indeed to hear the Word, but do not receive them to communion until they have received the seal of baptism and are made complete Christians, so do we also permit such as these to enter only to hear, until they show the fruit of repentance, that by hearing the Word they may not utterly and irrecoverably perish. But let them not be admitted to communion in prayer. And let them depart after the reading of the law, and the prophets, and the gospel, that by such departure they may be made better in their course of life, by endeavouring to meet every day about the public assemblies and to be frequent in prayer that they also may be at length admitted, and that those who behold them may be affected, and be more secured, by fearing to fall into the same condition.

CHAP. XL. But yet do not thou, O bishop, presently abhor any person who has fallen into one or two offences; nor shalt thou ex-

clude him from the Word of the Lord, nor reject him from common conversation, since neither did the Lord refuse to eat with publicans and sinners; and when he was accused by the Pharisees on this account he said, "They that are well have no need of the physician, but they that are sick." Do you, therefore, converse and dwell with those who are separated from you for their sin, and take care of them; comforting them, and confirming them, and saying to them, "Be strengthened, ye weak hands and feeble knees." For we ought to comfort those that mourn, and afford encouragement to the faint-hearted, lest by immoderate sorrow they degenerate into distraction, since "he that is faint-hearted is exceedingly distracted."

CHAP. XLI. But if any one returns and shows forth the fruit of repentance, then do you receive him to prayer, as "the lost son, the prodigal, who had consumed his father's substance with harlots; who fed swine, and desired to be fed with husks, and could

not obtain it."

This son, when he repented and returned to his father and said, "I have sinned against Heaven, and before thee, and am no more worthy to be called thy son;" the father, full of affection to his child, received him with music, and restored him his old robe, and ring, and shoes, and "slew the fatted calf, and made merry with his friends." Do thou, therefore, O bishop, act in the same man-And as thou receivest an heathen after thou hast instructed and baptized him, so do thou let all join in prayers for this man, and restore him by imposition of hands to his ancient place among the flock, as one purified by repentance; and that imposition of hands shall be to him instead of baptism. For by the laying on of our hands the Holy Ghost was given to believers. And in case some one of those brethren who had stood immoveable accuse thee because thou art reconciled to him, say to him, "Thou art always with me, and all that I have is thine. It was meet to make merry and be glad, for this thy brother was dead and is alive again: he was lost, and is found." For that God does not only receive the penitent, but restores them to their former dignity, holy David is a sufficient witness, who, after his sin in the matter of Uriah, prayed to God, and said, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." And again, "Turn thy face from my sins, and blot out all mine offences. Create in me a clean heart, O God, and renew a right spirit in my inward parts. Cast me not away from thy presence, and take not thy Holy Spirit from me." Do thou, therefore, as a compassionate physician, heal all that sin, making use of saving methods of cure; not only cutting, and searing, or using corrosives, but binding up, and putting in tents, and using gentle healing medicines, and sprinkling comfortable words. If it be an hollow wound or great gash nourish it with suitable plaister, that it may be filled up and become even with the rest of the whole flesh. If it be foul, cleanse it with corrosive powder, that is, with the words of reproof. If it have proud flesh, eat it down with a sharp plaister—the threats of judgment; if it spreads farther sear it. and cut off the putrid flesh, mortifying him with fastings. But if after all that thou hast done thou perceivest that from the feet to the head there is no room for a fomentation, or oil, or bandage, but that the malady spreads and prevents all cure, as a gangrene which corrupts the entire member, then, with a great deal of consideration, and the advice of other skilful physicians, cut off the putrified member, that the whole body of the Church be not corrupted. Be not, therefore, ready and hasty to cut off, nor do thou easily have recourse to the saw with its many teeth; but first use a lancet to lay open the wound, that the inward cause whence the pain is derived being drawn out may keep the body free from pain. But if thou seest any one past repentance, and he is become insensible, then cut off the incurable from the Church with sorrow and lamentation. For, "take out from among yourselves that wicked person," and "ye shall make the children of Israel to fear." And again, "Thou shalt not accept the persons of the rich in judgment." And, "Thou shalt not pity a poor man in his cause; for the judgment is the Lord's."

CHAP. XLII. But if the slanderous accusation be false, and you that are the pastors, with the deacons, admit of that falsehood for truth, either by acceptance of persons or receiving of bribes, as willing to do that which will be pleasing to the devil; and so you thrust out him that is accused, but is clear of the crime, you shall give an account in the day of the Lord. For it is written, "The innocent and the righteous thou shalt not slay. Thou shalt not take gifts to smite the soul; for gifts blind the eyes of the wise, and destroy the words of the righteous." And again, "They that justify the wicked for gifts, and take away the righteousness of the righteous from him." Take care, therefore, lest by any means ye become acceptors of persons, and thereby fall under this Voice of the Lord. Be careful, therefore, not to condemn any persons unjustly, and so to assist the wicked. For "wo to him that calls evil good, and good evil; bitter sweet, and sweet bitter; that puts light for darkness, and darkness for light." For if you condemn others unjustly you pass sentence against yourselves; for the Lord says, "With what judgment ye judge ye shall be judged; and as you condemn vou shall be condemned." If, therefore, ye judge without respect of persons ye will discover that accuser who bears false witness against his neighbour, and will prove him to be a sycophant, a spiteful person, and a murderer; causing perplexity, by accusing the man as if he were wicked, inconstant in his words, contradicting himself in what he affirms, and entangled with the words of his own mouth. For his own lips are a dangerous snare to him. Whom, when thou hast convicted him of speaking falsely thou shalt judge severely, and shalt deliver him to the fiery sword, and thou shalt do to him as he wickedly proposed to do to his brother. For, as much as in him lay, he slew his brother, by forestalling the ears of the judge. Now, it is written that, "He that sheddeth man's blood, for that his own blood shall be shed." And, "Thou shalt take away that innocent blood which was shed without cause from thee."

CHAP. XLIII. Thou shalt therefore cast him out of the congregation as a murderer of his brother. Some time afterwards if he says that he repents, mortify him with fastings, and afterwards te shall lay your hands upon him, and receive him, but still securing him that he does not disturb anybody a second time. But if when he is admitted again he be alike troublesome, and will not cease to disturb and to quarrel with his brother, spying faults out of a contentious spirit, cast him out as a pernicious person, that he may not lay waste the Church of God. For such an one is the raiser of disturbances in cities. For he, though he be within, does not become the Church, but is a superfluous and vain member. casting a blot, as far as in him lies, on the body of Christ. For if such men as are born with superfluous members of their body. which hang to them as fingers or excrescences of flesh, cut them away from themselves on account of their indecency, whereby the unseemliness vanishes, and the man recovers his natural good shape by the means of the chirurgeon; how much more ought you. the pastors of the Church (for the Church is a perfect body, and sound members; of such as believe in God, in the fear of the Lord, and in love) to do the like when there is found in it a superfluous member with wicked designs, and rendering the rest of the body unseemly, and disturbing it with sedition and war, and evilspeaking; causing fears, disturbances, plots, evil-speaking, accusations, disorders, and doing the like works of the devil, as if he were ordained by the devil to cast a reproach on the Church by calumnies, and mighty disorders, and strife, and division. Such an one, therefore, when he is a second time cast out of the Church is justly cut off entirely from the congregation of the Lord. And now the Church will be more beautiful than it was before, when it had a superfluous, and, to itself, a disagreeable member. Wherefore henceforward it will be free from blame and reproach, and become clear of such wicked, deceitful, abusive, unmerciful, traiterous persons; of such as are "haters of those that are good, lovers of pleasure," affectors of vain glory, deceivers, and pretenders to wisdom, of such as make it their business to scatter, or rather utterly to disperse the lambs of the Lord.

Do thou, therefore, O bishop, together with thy subordinate clergy, endeavour rightly to divide the word of truth. For the Lord says, "If you walk cross-grained to me, I will walk cross-grained to 'you:" and elsewhere, "With the holy thou wilt be holy, and with the perfect man, thou wilt be perfect, and with the froward thou wilt be froward. Walk therefore holily, that you may rather appear worthy of praise from the Lord, than of com-

plaint from the adversary.

CHAP. XLIV. Be ye of one mind, O ye bishops, with one another, and be at peace one with another; sympathize with one another; love the brethren, and feed the people with care; with one consent teach those that are under you to be of the same sentiments, and to be of the same opinions about the same matters, "that there may be no schisms among you; that ye may be one body, and one spirit, perfectly joined together in the same mind, and in the same judgment," according to the appointment of the

Lord. And let the deacon refer all things to the bishop, as Christ does to his Father. But let him order such things as he is able by himself, receiving power from the bishop, as the Lord did from his Father the power of creation and of providence. But the weighty matters let the bishop judge; but let the deacon be the bishop's ear, and eye, and mouth, and heart, and soul, that the bishop may not be distracted with many cares, but with such only as are more considerable: "As Jethro did appoint for Moses, and his counsel was received."

CHAP. XLV. It is therefore a brave encomium for a Christian to have no contest with anyone; but if by any management or temptation a contest arises with anyone, let him endeavour that it may be composed, though thereby he be obliged to lose somewhat; and let it not come before an heathen tribunal. Nay, indeed, you are not to permit that the rulers of this world should pass sentence against our people; for by them the devil contrives mischief to the servants of God, and occasions a reproach to be cast upon us, as though we had not one wise man that is able to judge between

his brethren, or to decide their controversies.

CHAP. XLVI. Let not the heathen therefore know of your differences among one another, nor do you receive unbelievers as witnesses against yourselves, nor be judged by them; nor owe them anything on account of tribute or fear; but "Render to Cæsar the things that are Cæsar's, and unto God the things that are God's." as tribute, taxes, or poll money; as our Lord, by giving a piece of money was freed from disturbance. Choose, therefore, rather to suffer harm, and to endeavour after those things that make for peace, not only among the brethren, but also among the unbelievers; for by suffering loss in the affairs of this life, thou wilt be sure not to suffer in the concerns of piety, and wilt live religiously, and according to the command of Christ. But if brethren have lawsuits one with another, which God forbid, you who are the rulers ought thence to learn that such as these do not do the work of the Lord, but rather of public enemies; and one of the parties will be found to be mild, gentle, and the child of light; but the other unmerciful, insolent, and covetous. He therefore who is condemned, let him be punished; let him be separated; let him undergo the punishment of his hatred to his brother; afterward, when he repents, let him be received, and so when they have learned prudence, they will ease your judicatures. It is also a duty to forgive each other's trespasses; not the duty of those that judge, but of those that have quarrels. As the Lord determined when I Peter asked him, "How oft shall my brother sin against me. and I forgive him? Till seven times?" He replied, "I say not unto thee, until seven times, but until seventy times seven. For so would our Lord have us to be truly his disciples, and never to have anything against anybody; as for instance, anger without measure, passion without mercy, covetousness without justice, hatred without reconciliation. Draw by your instruction those who are angry to friendship; and those who are at variance to agreement. For the Lord says, "Blessed are the peace-makers, or they shall be called the children of God."

CHAP. XLVII. Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath, you may be able to set the controversy right, and to reduce those to peace who have the contests one with another against the Lord's-day. Let also the deacons and presbyters be present at your judicatures, to judge without acceptance of persons, as men of God, with righteousness. When therefore both the parties are come, according as the law says, those that have the controversy, shall stand severally in the middle of the court; and when you have heard them, give your votes holily, endeavouring to make them both friends before the sentence of the bishop, that judgment against the offender may not go abroad into the world, knowing that he has in the court the Christ of God, as conscious of and confirming his judgment. But if any persons are accused by any one, and their fame suffers, as if they did not walk uprightly in the Lord, in like manner you shall hear both parties—the accuser and the accused; but not with prejudice, nor with hearkening to one party only, but with righteousness, as passing a sentence concerning eternal life or death. For, says God, "He shall prosecute that which is right justly." For he that is justly punished and separated by you is rejected from eternal life and glory; he becomes dishonourable among holy men, and one condemned of God.

CHAP. XLVIII. Do not pass the same sentence for every sin, but one suitable to each crime, distinguishing all the several sorts of offences with much prudence, the great from the little. Treat a wicked action after one manner, and a wicked word after another, a bare intention still otherwise. So also in the case of a contumely or suspicion: and some thou shalt curb by threatenings alone: some thou shalt punish with fines to the poor; some thou shalt mortify with fastings; and others thou shalt separate according to the greatness of their several crimes. For the law did not affor the same punishment to every offence, but had a different regard to a sin against God, against the priest, against the temple, or against the sacrifice, from a sin against the king, or ruler, or a soldier, or a fellow subject: and so were the offences different which were against a servant, a possession, or a brute creature. And again, sins were differently rated, according as they were against parents and kinsmen, and those differently, which were done on purpose, from those that happened involuntarily. Accordingly, the punishments were different: as death, either by crucifixion or by stoning, fines, scourgings, or the suffering the same mischiefs they had done to others. Wherefore do you also allot different penalties to different offences, lest any injustice should happen, and provoke God to indignation. For of what unjust judgment soever you are the instruments, of the same you shall receive the reward from God. "For with what judgment ve judge, ye shall be judged."

CHAP. XLIX. When therefore you are set down at your tribunal, and the parties are both of them present (for we will not call them brethren until they receive each other in peace), examine diligently concerning those who appear before you; and first concerning the accuser, whether this be the first person he has accused, or whether he has advanced accusations against some others before, and whether this contest and accusation of theirs does not arise from some quarrel, and what sort of conversation the accuser is of. Yet though he be of a good conscience, do not give credit to him alone; for that is contrary to law. But let him have others to join in his testimony, and those of the same course of life. As the law says, "At the mouth of two or three witnesses, everything shall be established." But why did we say that the conversation of the witnesses was to be inquired after, of what sort it is? Because it frequently happens that two and more testify for mischief. and with joint consent prefer a lie; as did the two elders against Susanna in Babylon, and the sons of transgressors against Naboth in Samaria, and the multitude of the Jews against our Lord at Jerusalem, and against Stephen, his first martyr. Let the witnesses therefore be meek, free from anger, full of equity, kind, prudent, continent, free from wickedness, faithful, religious: for the testimony of such persons is firm on account of their character, and true on account of their conversation. But as to those of a different character, do not ye receive their testimony, although they seem to agree together in their evidence against the accused. For it is ordained in the law, "Thou shalt not be with a multitude for wickedness. Thou shalt not receive a vain report. Thou shalt not consent with a multitude to pervert judgment." You ought also particularly to know him that is accused, what he is in his course of life, and in his conversation, whether he have a good report, as to his life, whether he has been unblameable, whether he has been zealous in holiness, whether he be a lover of the widows. a lover of the strangers, a lover of the poor, and a lover of the brethren; whether he be not given to filthy lucre; whether he be not an extravagant person or a spendthrift; whether he be sober, and free from luxury, or a drunkard, or a glutton; whether he be compassionate and charitable.

CHAP. L. For if he has been before addicted to wicked works, the accusations which are now brought against him will thence in some measure appear to be true, unless justice do plainly plead for him. For it may be that though he had formerly been an offender, yet that he may not be guilty of this crime of which he is accused. Wherefore, be exactly cautious about such circumstances, and so render your sentences, when pronounced against the offender convicted, safe and firm. And if after his separation he begs pardon, and falls down before the bishop, and acknowledges his fault, receive him; but neither do you suffer a false accuser to go unpuniahed, that he may not calumniate another who lives well, or encourage some other person to do like him. Nor to be sure, do ye suffer a person convicted to go off clear, lest another be ensanged in the same crimes. For neither shall a witness of mischiefs go unpunished, nor shall he that offends be without censure.

CHAP. LI. We said before, that judgment ought not to be given upon hearing only one of the parties; for if you hear one of them when the other is not there, and so cannot make his defence

to the accusation brought against him, and rashly give your votes for condemnation, you will be found guilty of that man's destruction, and partaker with the false accuser before God the just judge. For, "As he that holdeth the tail of a dog, so is he that presides at an unjust judgment." But if ye become imitators of the elders in Babylon, who when they had borne witness against Susanna, unjustly condemned her to death, you will become obnoxious to their judgment and condemnation. For the Lord, by Daniel, delivered Susanna from the hand of the ungodly, but condemned to the fire those elders who were guilty of her blood; and reproaches you by him, saying, "Are ye so foolish, ye children of Israel? Without examination, and without knowing the truth, ye have condemned a daughter of Israel. Return again to the place of judgment; for these men have borne false witness against her."

CHAP. LII. Consider even the judicatures of this world, by whose power we see murderers, adulterers, wizards, robbers of sepulchres, and thieves, brought to trial: and those that preside when they have received their accusations from those that brought them ask the malefactor whether those things be so? And though he does not deny the crimes, they do not presently send him out to punishment, but for several days they make enquiry about him, with a full council, and with the veil interposed; and he that is to pass the final decree and suffrage of death against him lifts up his hands to the sun, and solemnly affirms that he is innocent of the blood of the man: though they be heathens, and know not the Deity, nor the vengeance which will fall upon men from God, on account of those that are unjustly condemned, they avoid such un-

just judgments.

CHAP. LIII. But you who know who our God is, and what are his judgments, how can you bear to pass an unjust judgment, since your sentence will be immediately known to God? And if you have judged righteously, you will be deemed worthy of the recompenses of righteousness, both now and hereafter; but if unrighteously, you will partake of the like. We therefore advise you. brethren, rather to deserve commendation from God than rebukes: for the commendation of God is eternal life to men, as is his rebuke everlasting death. Be ye therefore righteous judges, peace-makers, and without anger; for "he that is angry without a cause is obnoxious to the judgment." But if it happens that by any one's contrivance you are angry at any body, "let not the sun go down upon your wrath;" for, says David, "Be angry and sin not"that is, be soon reconciled, lest your wrath continue so long that it turn to a settled hatred, and work sin. "For the souls of those that bear a settled hatred are to death," says Solomon. But our Lord and Saviour Jesus Christ says in the Gospels, "If thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Now, the gift is every one's eucharistical prayer and thanksgiving. If, therefore, thou hast anything against thy brother, or he has anything against thee, neither will thy prayers

be heard, nor will thy thanksgivings be accepted, by reason of that hidden anger. But it is your duty, brethren, to pray continually. Yet because God hears not those which are at enmity with their brethren by unjust quarrels, even though they should pray three times an hour, it is our duty to compose all our enmity and littleness of soul, that we may be able to pray with a pure and unpolluted heart; for the Lord commanded us to love even our enemies. and by no means to hate our friends. And the Law-giver says. "Thou shalt not hate thy brother in thy mind. Thou shalt certainly reprove thy brother, and not incur sin on his account. Thou shalt not hate an Egyptian, for thou wast a sojourner with him. Thou shalt not hate an Indumean, for he is thy brother." And David says, "If I have repaid those that requited me evil." Wherefore, if thou wilt be a Christian, follow the law of the Lord. "Loose every band of wickedness;" for the Lord has given thee authority to remit those sins to thy brother which he has committed against thee, as far as "seventy times seven"-that is, four hundred and ninety times. How oft, therefore, hast thou remitted to thy brother that thou art unwilling to do it now? when thou also hast heard Jeremiah saying, "Do not any of you impute the wickedness of his neighbour in your hearts." But thou remembrest injuries, and keepest enmity, and comest into judgment, and art suspicious of his anger, and thy prayer is hindered. Nay, if thou hast remitted to thy brother four hundred and ninety times, do thou still multiply thy acts of gentleness more to do good for thy own sake; although he does not do so, yet however do thou endeavour to forgive thy brother for God's sake. "that thou mayest be the son of thy Father which is in Heaven," and when thou prayest may be heard as a friend of God.

CHAP. LIV. Wherefore, O Bishop, when you are to go to prayer, after the lessons, and the psalmody, and the instruction out of the Scriptures, let the deacon stand nigh you, and with a loud voice say, Let none have any quarrel with another; let none come in hypocrisy; that if there be any controversy found among any of you they may be affected in conscience, and may pray to God, and be reconciled to their brethren; for if upon coming into any one's house we are to say, "Peace be to this house," like sons of peace, bestowing peace on those who are worthy, as it is written, "To them that are nigh, and them that are afar off, whom the Lord knows to be his," much more is it incumbent on those that enter into the Church of God before all things to pray for the peace of God; but if he prays for it upon others, much more let himself be within the same, as a child of light; for he that has it not within himself is not fit to bestow it upon others. Wherefore, before all things, it is our duty to be at peace in our own minds; for he that does not find any disorder in himself will not quarrel with another. but will be peaceable, friendly, gathering the Lord's people, and a fellow worker with him, in order to the increasing the number of those that shall be saved in unanimity; for those who contrive enmities, and strifes, and contests, and law suits, are wicked, and aliens ¬ God.

CHAP. LV. For God, being a God of mercy from the beginning. called every generation to repentance by righteous men and prophets. He instructed those before the Flood by Abel and Sem, and Seth, also by Enos, and by Enoch that was translated: those at the Flood by Noah; the inhabitants of Sodom by hospitable Lot; those after the Flood by Melchisedek, and the patriarchs, and Job, the beloved of God; the Egyptians by Moses; the Israelites by him, and Joshua, and Caleb, and Phineas, and the rest: those after the law by angels and prophets, and the same by his own incarnation of the virgin; those a little before his bodily appearance by John, his forerunner, and the same by the same person after Christ's birth, saying, "Repent ye, for the kingdom of heaven is at hand:" those after his passion by us, the twelve apostles, and Paul the chosen vessel. We therefore who have been vouchsafed the favour of being the witnesses of his appearance, together with James the brother of our Lord, and the other seventy-two disciples, and his seven deacons, have heard from the mouth of our Lord Jesus Christ, and by exact knowledge declare "what is the will of God, that good, and acceptable, and perfect will," which is made known to us by Jesus, that none should perish, but that all men with one accord should believe in him, and send unanimous praise to him. and thereby live for ever.

CHAP. LVI. For this is that which our Lord taught us when we pray to say to his Father, "Thy will be done, as it is in heaven so upon earth:" that as the heavenly natures of the incorporeal powers do all glorify God with one consent, so also upon earth all men with one mouth and one purpose may glorify the only, the one, and the true God, by Christ his only begotten. It is therefore his will that men should praise him with unanimity, and adore him with one consent. For this is his will in Christ, that those who are saved by him may be many, but that you do not occasion any loss or diminution to him nor to the Church, or lessen the number by one soul of man, as destroyed by you, which might have been saved by repentance, and which therefore perishes not only by its own sin, but also by your treachery besides, whereby you fulfil that which is written, "He that gathereth not with me scattereth." Such an one is a disperser of the sheep, an adversary, an enemy of God, a destrover of those lambs whose shepherd was the Lord, and we were the collectors out of various nations and tongues, by much pains and danger, and perpetual labour by watchings, by fastings, by lyings on the ground, by persecutions, by stripes, by imprisonments, that we might do the will of God, and fill the feast chamber with guests to sit down at his table—that is, the Holy and Catholic Church with joyful and chosen people, singing hymns and praises to God that has called them by us to life: and you, as much as in you lies. have dispersed them. Do you also of the Laity be at peace with one another, endeavouring, like wise men, to increase the Church, and to turn back and tame and restore those which seem wild; for this is the greatest reward by his promise from God, "If thou fetch out the worthy and precious from the unworthy, thou shalt be as my mouth."

CHAP. LVII. But be thou, O bishop, holy, unblameable, no striker, not soon angry, not cruel; but a builder up, a converter, apt to teach, forbearing of evil, of a gentle mind, meek, long-suffer-

ing, ready to exhort, ready to comfort, as a man of God.

When thou callest an assembly of the Church, as one that is the commander of a great ship, appoint the assemblies to be made with all possible skill, charging the deacons, as mariners, to prepare places for the brethren, as for passengers, with all due care and decency. And first let the building be long, with its head to the east, with its vestries on both sides at the east end, and so it will be like a ship. In the middle let the bishop's throne be placed, and on each side of him let the presbyter sit down, and let the deacons stand near at hand, in close and small girt garments; for they are like the mariners and managers of a ship: with regard to these, let the laity sit on the other side, with all quietness and good order: and let the women sit by themselves, they also keeping silence. In the middle, let the reader stand upon some high place; let him read the books of Moses, of Joshua the son of Nun, of the Judges, and of the Kings, and of the Chronicles, and those written after the return from the captivity; and besides these the books of Job, and of Solomon, and of the sixteen prophets. But when there have been two lessons severally read, let some other person sing the hymns of David, and let the people join at the conclusion of the verses. Afterwards let our Acts be read, and the epistles of Paul, our fellowworker which he sent to the Churches, under the conduct of the Holy Spirit; and afterwards let a deacon or a presbyter read the Gospels, both those which I Matthew and John have delivered to you and those which the fellow-workers of Paul received and left to you, Luke and Mark. And while the Gospel is read, let all the presbyters and deacons, and all the people, stand up in great silence; for it is written, "Be silent and hear, O Israel." And again, "But do thou stand there and hear." In the next place let the presbyters -one by one, not all together-exhort the people, and the bishop in the last place, as being the commander. Let the porters stand at the entries of the men, and observe them. Let the deaconesses also stand at those of the women, like ship-men; for the same description and pattern were both in the tabernacle of the testimony and the temple of God. But if any one be found sitting out of his place, let him be rebuked by the deacon, as a manager of the foreship, and be removed into the place proper for him; for the church is not only like a ship, but also like a sheepfold; for as the shepherds place all the brute creatures distinctly—I mean goats and sheep, according to their kind and age, and still every one runs together, like to his like—so is it to be in the Church. Let the young persons sit by themselves, if there be a place for them; if not, let them stand upright. But those that are already stricken in years, let them sit in order. For the children which stand, let their fathers and mothers take them to them. Let the younger women also sit by themselves, if there be a place for them; but if there be not, let them stand behind the women. Let those women which are marnd have children be placed by themselves; but let the virgins

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and the widows, and the elder women, stand or sit before all the rest, and let the deacon be the disposer of the places, that every one of those that comes in may go to his proper place, and may not sit in the entrance. In like manner let the deacon oversee the people, that nobody may whisper, nor slumber, nor laugh, nor nod; for all ought in the church to stand wisely, and soberly, and attentively, having their attention fixed upon the word of the Lord. After this, let all rise up with one consent, and looking towards the east, after the catechumens and penitents are gone out, pray to God eastward, "who ascended up to the heaven of heavens to the east." Remembering also the ancient situation of Paradise in the east, from whence the first man, when he had yielded to the persuasion of the serpent, and disobeyed the command of God, was expelled. As to the deacons, after the prayer is over, let some of them attend upon the oblation of the eucharist, mininistering to the Lord's body. Let others of them watch the multitude, and keep them silent: but let that deacon who is at the high priest's hand say to the people, "Let no one have any quarrel against any other; let no one come in hypocrisy." Then let the men give the men, and the women give the women, the Lord's kiss; but let no one do it with deceit, as Judas betrayed the Lord with a kiss. After this, let the deacon pray for the whole Church, for the whole world, and the several parts of it, and the fruits of it; for the priests and the rulers, for the high priest and the king, and the peace of the universe. After this, let the high priest pray for peace upon the people, and bless them in these words, "The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and give thee peace." Let the bishop pray for the people, and say, "Save thy people, O Lord, and bless thine inheritance, which thou hast obtained with the precious blood of thy Christ, and hast called a royal priesthood, and an holy nation." After this let the sacrifice follow, the people standing and praying silently; and when the oblation has been made, let every rank by itself partake of the Lord's body and precious blood in order, and approach with reverence and holy fear as to the body of their king. Let the women approach with their heads covered, as becoming the order of women; but let the door be watched, lest any unbeliever, or one not yet initiated, come in.

CHAP. LVIII. If any brother, man or woman, come in from another parish, bringing recommendatory letters, let the deacon be the judge of that affair, inquiring whether they be of the faithful, and of the church? whether they be not defiled by heresy? And when he is satisfied in these questions, that they are really of the faithful, and of the same sentiments in the things of the Lord, let him conduct every one to the place proper for him: and if a presbyter comes from another parish, let him be received to communion by the presbyters; if a deacon, by the beacons; if a bishop, let him sit with the bishop, and be allowed the same honour with him self: and thou, O bishop, shalt desire him to speak to the people words of instruction; for the exhortation and admonition of

strangers is very acceptable, and exceeding profitable. For, as the Scripture says, "No prophet is accepted in his own country." Thou shalt also permit him to offer the Eucharist; but if out of reverence to thee, and as a wise man, to preserve the honour belonging to thee, he will not offer, at least thou shalt compel him to give the blessing to the people. But if, after the congregation is sat down, any other person comes upon you of good fashion and character in the world, whether he be a stranger, or one of your own country; neither do thou, O bishop, if thou art speaking the word of God, or hearing him that sings, or reads, accept persons so far as to leave the ministry of the word, that thou mayest appoint an upper place for him; but continue quiet, not interrupting thy discourse, nor thy attention; but let the brethren receive him by the deacons; and if there be not a place, let the deacon by speaking, but not in anger, raise the junior, and place the stranger there. And it is but reasonable that one that loves the brethren should do so of his own accord: but if he refuse, let him raise him up by force, and set him behind all; that the rest may be taught to give place to those that are more honourable: nay, if a poor man, or one of a mean family, or a stranger comes upon you, whether he be old or young, and there be no place, the deacon shall find a place for even these, and that with all his heart. That instead of accepting persons before men, his ministration towards God may be well pleasing. The very same thing let the deaconess do to those women, whether poor or rich, that come unto them.

CHAP. LIX. When thou instructest the people, O bishop, command and exhort them to come constantly to church morning and evening every day, and by no means to forsake it on any account, but to assemble together continually; neither to diminish the church by withdrawing themselves, and causing the body of Christ to be without its member. For it is not only spoken concerning the priests, but let every one of the laity hearken to it, as concerning himself; considering that it is said by the Lord, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Do not you, therefore, scatter yourselves abroad, who are the members of Christ, by not assembling together since you have Christ your head, according to his promise, "present" and communicating to you: be not careless of yourselves, neither deprive your Saviour of his own members, neither divide his body, nor disperse his members, neither prefer the occasions of this life to the word of God; but assemble yourselves together every day morning and evening, singing psalms, and praying in the Lord's house, in the morning saying the sixty-second Psalm, and in the evening the hundred-and-fortieth; but principally on the Sabbathday, and on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus, and sent him to us, and condescended to let him suffer, and raised him from the dead: otherwise what apology will he make to God, who does not assemble on that day to hear the saving word concerning the resurrection? on which we pray thrice, standing, in memory of him who arose in three days, in

which is performed the reading of the Prophets, the preaching of the gospel, the oblation of the sacrifice, the gift of the holy food.

CHAP. LX. And how can he be other than an adversary to God who takes pains about temporary things night and day, but takes no care of things eternal? who takes care of washings and temporary food every day, but does not take care of those that endure for ever. How can such an one even now avoid hearing that word of the Lord-"'The Gentiles are justified more than you"? as he says by way of reproach to Jerusalem-" Sodom is justified rather than thou." For if the Gentiles every day, when they arise from sleep, run to their idols to worship them, and before all their work, and all their labours, do first of all pray to them; and in their feasts. and in their solemnities do not keep away, but attend upon them: and not only those upon the place, but those living far distant do the same; and in the public shows all come together, as into a synagogue. In the same manner those which are vainly called Jews, when they have worked six days, on the seventh day rest. and come together into their synagogue, never leaving nor neglecting either rest from labour, or assembling together; while yet they are deprived of the efficacy of the word in their unbelief; nay, and of the force of that name Judah, by which they call themselves: for Judah is interpreted Confession; but these do not confess to God (having unjustly occasioned the suffering on the cross), so as to be saved on their repentance. If, therefore, those who are not saved frequently assemble together for such purposes as do not profit them, what apology wilt thou make to the Lord God, who forsakest his church? not imitating so much as the heathen, but by such thy absence growest slothful, or turnest apostate, or actest wickedness? To whom the Lord says by Jeremiah, "Ye have not kept my ordinances; nay, ye have not walked according to the ordinances of the heathen, and ye have in a manner exceeded them." And again, "Israel has justified his soul more than treacherous Judah." And afterwards, "Will the Gentiles change their gods which are not gods? Wherefore pass over to the isles of Chittim. and behold, and send to Kedar, and observe diligently whether such things have been done. For those nations have not changed their ordinances: But," says he, "my people has changed its glory for that which will not profit." How, therefore, will any one make his apology, who has despised or absented himself from the church of God?

CHAP: LXI. But if any one allege the pretence of his own work, and so is a despiser, "offering pretences for his sins," let such an one know that the trades of the faithful are works by the by; but the worship of God is their great work. Follow, therefore, your trades as by the by, for your maintenance, but make the worship of God your main business, as also our Lord said, "Labour not for the meat which perishes, but for that which endureth unto everlasting life." And again—"This is the work of God, that ye believe on him whom he hath sent." Endeavour, therefore, never to leave the church of God: but if anyone overlooks it, and goes either into a polluted temple of the heathens, or into a syna-

gogue of the Jews, or heretics, what apology will such an one make in the day of judgment, who has forsaken the oracles of the living God, and the living and quickening oracles, such as are able to deliver from eternal punishment, and has gone into an house of demons, or into a synagogue of the murderers of Christ, or the congregation of the wicked? not hearkening unto him that says, "I have hated the congregation of the wicked, and I will not enter with the ungodly. I have not sat with the assembly of vanity. neither will I sit with the ungodly." And again—"Blessed is the man that hath not walked in the counsel of ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful: but his delight is in the law of the Lord, and in his law will he meditate day and night." But thou, forsaking the gathering together of the faithful, the church of God, and his laws, hast respect to those "dens of thieves," calling those things holy which he has called profane; and making such thinge unclean which he has sanctified. And not only so, but thou already runnest after the pomps of the Gentiles, and hastenest to their theatres, being desirous to be reckoned one of those that enter into them, and to partake of unseemly, not to say abominable, words; not hearkening to Jeremiah, who says, "O Lord, I have not sat in their assemblies, for they are scorners; but I was afraid because of thy hand;" nor to Job, who speaks in the like manner, "If I have gone at any time with the scornful: for I shall be weighed in a just balance." But why wilt thou be a partaker of the heathen oracles, which are nothing but dead men, declaring, by the inspiration of the devil, deadly things, and such as tend to subvert the faith, and to draw those that attend to them to polytheism? Do you therefore who attend to the laws of God esteem those laws more honourable than the necessities of this life, and pay a greater respect to them, and run together to the church of the Lord, "which he has purchased with the blood of Christ, the beloved, the first-born of every creature." For this church is the daughter of the Highest, which has been in travail of you by the word of grace, and has "formed Christ in you;" of whom you are made partakers, and thereby become his holy and chosen members, "not having spot, or wrinkle, or any such thing; but as being holy and unspotted in the faith, ye are complete in him, after the image of God that created you."

CHAP. LXII. Take heed, therefore, not to join yourselves in your worship with those that perish, which is the assembly of the Gentiles, to your deceit and destruction; for there is no fellowship between God and the devil; for he that assembles himself with those that favour the things of the devil will be esteemed one of them, and will inherit a woe. Avoid also indecent spectacles, I mean the theatres, and the pomps of the heathens, their enchantments, observations of omens, soothsayings, purgations, divinations, observations of birds, their necromancies, and invocations. For it is written, "There is no divination in Jacob, nor soothsaying in Israel." And again, "Divination is iniquity." And elsewhere, "Ye shall not be soothsayers, and observers of omens, nor di-

viners, nor dealers with familiar spirits. Ye shall not preserve alive wizards;" wherefore Jeremiah exhorts, saying, "Walk ye not according to the ways of the heathen, and be not afraid of the signs of heaven." So that it is the duty of a believer to avoid the assemblies of the ungodly, of the heathen, and of the Jews, and of the rest of the heretics, lest by uniting ourselves to them, we bring snares upon our own souls; that we may not, by joining in their feasts, which are celebrated in honour of demons, be partakers with them in their impiety. You are also to avoid their public meetings, and those sports which are celebrated in them. For a believer ought not to go to any of those public meetings, unless to purchase a slave, and save a soul; and at the same time to buy such other things as suit their necessities. Abstain, therefore, from all idolatrous pomp and state, all their public meetings, compotations, duels, and all shows belonging to demons.

CHAP. LXIII. Let the young persons of the church endeavour to minister diligently in all necessaries; mind your business with all becoming seriousness, that so you may always have sufficient to support yourselves, and those that are needy, and not burden the church of God: for we ourselves, besides our attention to the word of the gospel, do not neglect our inferior employments; for some of us are fishermen, some tent-makers, some husbandmen, that so we may never be idle. So says Solomon somewhere, "Go to the ant, thou sluggard, consider her ways diligently, and become wiser than she. For she having neither field, overseer, nor ruler, prepareth her food in the summer, and layeth up a great store in the harvest: or else go to the bee, and learn how laborious she is, and her work, how valuable it is, whose labours both kings and mean men make use of for their health. She is desirable and glorious, though she be weak in strength, yet by honouring wisdom she is improved," &c. "How long wilt thou lie on thy bed. O sluggard? When wilt thou awake out of thy sleep? Thou sleepest awhile, thou liest down awhile, thou slumberest awhile, thou foldest thy hands on thy breast to sleep awhile: then poverty comes on thee like an evil traveller, and want as a swift racer. But if thou beest diligent, thy harvest shall come as a fountain, and want shall fly from thee as an evil renegade." And again—"He that manageth his own land shall be filled with bread:" And elsewhere he says-"The slothful has folded his own hands together, and has eaten his own flesh." And afterwards, "The sluggard hides his hand, and he will not be able to bring it to his mouth." And again-"By slothfulness of the hands a floor will be brought low." bour therefore continually; for the "blot of the slothful is not to be healed." But if any one does not work, let not such an one eat among you. For the Lord our God hates the slothful: for no one of those who are dedicated to God ought to be idle.

BOOK III.

CONCERNING WIDOWS.

CHAP. I. Choose your "widows not under sixty years of age," that in some measure the suspicion of a second marriage may be prevented by their age. But if you admit one younger into the order of widows, and she cannot bear her widowhood in her youth, and marries, she will procure indecent reflections on the glory of the order of the widows, and shall give an account to God; not because she married a second time, but because she has "waxed wanton against Christ," and not kept her promise, because she did come and not keep her promise with faith and the fear of God. Wherefore such a promise ought not to be rashly made, but with great caution: "for 'tis better for her not to vow than to vow and not to pay. But if any younger woman who has lived but a while with her husband, and has lost him by death or some other occasion, and remains by herself, having the gift of widowhood, she will be found to be blessed, and to be like the widow of Sarepta, belonging to Sidon, with whom the holy prophet of God, Elijah, lodged. Such an one may also be compared to "Anna, the daughter of Phanuel, of the tribe of Aser, which departed not from the temple, but continued in supplications and prayers night and day; who was fourscore years old, and had lived with an husband seven years from her virginity; who glorified the coming of Christ, and gave thanks to the Lord, and spake concerning him to all those who looked for redemption in Israel." Such a widow will have a good report, and will be honoured, having both glory with men upon earth and eternal praise with God in heaven.

CHAP. II. But let not the younger widows be placed in the order of widows, lest under pretence of inability to contain in the flower of their age they come to a second marriage, and become subject to imputation. But let them be assisted and supported. that so they may not, under pretence of being deserted, come to a second marriage, and so be insnared in an unseemly imputation. For you ought to know this, that once marrying, according to the law, is righteous, as being according to the will of God: but second marriages, after the promise, are wicked; not on account of the marriage itself, but because of the falsehood. Third marriages are indications of incontinency; but such marriages as are beyond the third are manifest fornication, and unquestionable uncleanness. For God in the creation gave one woman to one man; for "they two shall be one flesh." But to the younger women let a second marriage be allowed after the death of their first husband, lest they fall into the condemnation of the devil, and many snares and foolish lusts which are hurtful to souls, and which bring upon them

mishment rather than rest.

CHAP. III. But the true widows are those which have had only one husband, having a good report among the generality for good works. Widows indeed, sober, chaste, faithful, pious; who have brought up their children well, and have entertained strangers unblameably which are to be supported as devoted to God. Besides, do thou, O bishop, be mindful of the needy, both reaching out thy helping hand and making provision for them as the steward of God, distributing seasonably the oblations to every one of them; to the widows, the orphans, the friendless, and those tried with affliction.

CHAP. IV. For what if some are neither widows nor widowers. but stand in need of assistance, either through poverty, or some disease, or the maintenance of a great number of children? It is thy duty to oversee all people and to take care of them all, for they that give gifts do not of their own head give them to the widows, but barely bring them in, calling them "free-will offerings;" that so thou that knowest those that are in affliction mayest, as a good steward, give them their portion of the gift. For God knows the giver, though thou distributest it to those in want when he is absent. And he has the reward of well-doing, but thou the blessedness of a conscionable dispensation of it. But do thou tell them who was the giver, that they may pray for him by name; for it is our duty to do good to all men, not fondly preferring one or other, whoever they be. For the Lord says, "Give to every one that asketh of thee." It is evident that it is meant of every one that is really in want, whether he be friend or foe; whether he be a kinsman or stranger; whether he be single or married. For in all the scripture the Lord gives us exhortations about the needy, saying, first by Isaiah, "Deal thy bread to the hungry, and bring the poor which have no covering into thine house. If thou seest the naked. do thou cover him; and thou shalt not overlook those which art of thine own family and seed." And then by Daniel he says to the potentate, "Wherefore, O king, let my counsel please thee; and purge thy sins by acts of mercy, and thine iniquities by bowels of compassion to the needy." And he says by Solomon, "By acts of mercy and of faith iniquities are purged." And he says again by David, "Blessed is he that has regard to the poor and needy, the Lord shall deliver him in the evil day." And again, "He hath dispersed abroad, he hath given to the needy; his righteousness remaineth for ever." And Solomon says, "He that hath mercy on the poor lendeth to the Lord; according to his gift it shall be repaid him again." And afterwards, "He that stoppeth his ear that he may not hear him that is in want, he also shall call himself, and there shall be none to hear him."

CHAP. V. Let every widow be meek, quiet, gentle, sincere, free from anger, not talkative, not clamorous, not hasty of speech, not given to evil-speaking, not captious, not double-tongued, not a busybody. If she see or hear anything that is not right, let her be as one that does not see, and as one that does not hear; and let the widow mind nothing but to pray for those that give, and for the whole Church; and when she is asked anything by any one let her not easily answer, excepting questions concerning the faith, and

righteousness, and hope in God, remitting those that desire to be instructed in the doctrines of godliness to the governors. Let her only answer so as may tend to the subversion of the error of Polytheism, and let her demonstrate the assertion concerning the monarchy of God. But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the Word to be blasphemed. For the Lord has taught us that the Word is like a "grain of mustard-seed," which is of a fiery nature, which if any one uses unskilfully he will find it bitter. For in the mystical points we ought not to be rash, but cautious; for the Lord exhorts us, saying, "Cast not your pearls before swine, lest they trample them with their feet and turn again and rent you." For unbelievers when they hear the doctrine concerning Christ not explained as it ought to be, but defectively, and especially that concerning his incarnation, or his passion, they will rather reject it with scorn, and laugh at it as false, than praise God for it. And so the aged women will be guilty of rashness, and of causing blasphemy, and will inherit a wo; for, says he, "Wo to him by whom

my name is blasphemed among the Gentles."

CHAP. VI. We do not permit our "women to teach in the church," but only to pray and hear those that teach. For our Master and Lord Jesus Christ himself, when he sent us the Twelve to make disciples of the people, and of the nations, did nowhere send out women to preach, although he did not want such. For there were with us the mother of our Lord, and his sisters; also Mary Magdalen, and Mary, the mother of James; and Martha and Mary, the sisters of Lazarus; Salome, and certain others. For had it been necessary for women to teach, he himself had first commanded these also to instruct the people with us. For, "if the head of the wife be the man," it is not reasonable that the rest of the body should govern the head. Let the widow, therefore, own herself to be the altar of God, and let her sit in her house, and not enter into the houses of the faithful, under any pretence, to receive anything; for the altar of God never runs about, but is fixed in one place. Let, therefore, the virgin and the widow be such as do not run about or gad to the houses of those who are alien from the faith; for such as these are gadders, and impudent. They do not make their feet to rest in one place because they are not widows, but purses, ready to receive triflers, evil-speakers, counsellors of strife, without shame, impudent, who being such are not worthy of him that called them; for they do not come to the common station of the congregation on the Lord's Day as those that are watchful. But either they slumber, or trifle, or allure men, or beg, or ensuare others, bringing them to the evil one; not suffering them to be watchful in the Lord, but taking care that they go out as vain as they came in, because they do not hear the Word of the Lord either taught or read. For of such as these the prophet Isaiah says, "Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxen gross."

CHAP. VII. In the same manner, therefore, the cars of the hearts

of such widows as these are stopped, that they will not sit within in their cottages to speak to the Lord, but will run about with the design of getting, and, by their foolish prattling, fulfil the desires of the adversary. Such widows, therefore, are not affixed to the altar of Christ: for there are some widows which esteem gain their business, and since they ask without shame, and receive without being satisfied, render the generality more backward in giving. For when they ought to be content with their subsistence from the Church as having moderate desires, on the contrary, they run from one of their neighbour's houses to another, and disturb them, heaping up to themselves plenty of money, and lend at bitter usury; and are only solicitous about Mammon; whose bags is their God; who prefer eating and drinking before all virtue, saying, "Let us eat and drink, for to-morrow we die;" who esteem these things as if they were durable and not perishing things. For she that uses herself to nothing but talking of money, worships Mammon instead of God; that is, is a servant to gain, but cannot be pleasing to God, nor resigned to his worship: not being able to intercede with him on account that her mind and disposition runs after money, for "where the treasure is, there will the heart be also." For she is thinking in her mind whither she may go to receive, or that a certain woman, her friend, has forgot her, and she has somewhat to say to her. She that thinks of such things as these will no longer attend to her prayers, but to that thought which offers itself; so that though sometimes she would pray for anybody, she will not be heard, because she does not offer her petition to the Lord, but with a divided mind. But she that will attend to God will sit within and mind the things of the Lord day and night, offering her sincere petition with a mouth ready to utter the same without ceas-As therefore Judith, most famous for her wisdom, and of a good report for her modesty, "prayed to God night and day for Israel;" so also the widow, who is like to her, will offer her intercession without ceasing for the Church of God. And he will hear her, because her mind is fixed on this thing alone, and is not disposed to be either insatiable, or covetous, or expensive; when her eye is pure, and her hearing clean, and her hands undefiled, and her feet quiet, and her mouth prepared for neither gluttony nor trifling, but speaking the things that are fit, and partaking of only such things as are necessary for her maintenance. So being grave, and giving no disturbance, she will be pleasing to God; and as soon as she asks anything the gift will prevent her, as he says, "While thou art speaking I will say, Behold I am here." Let such an one also be free from the love of money, free from arrogance, not given to filthy lucre, not insatiable, nor gluttonous; but continent, meek, giving nobody disturbance, pious, modest, sitting at home, singing, and praying, and reading, and watching, and fasting; speaking to God continually in songs and hymns. And let her take wool, and rather assist others than herself want from them; being mindful of that widow who is honoured with the Lord's testimony, who, coming into the temple, "cast into the treasury two mites, which make a farthing." And Christ, our Lord and

Master and Searcher of hearts, saw her, and said, "Verily I say unto you, that this widow hath cast into the treasury more than they all; for all they have cast in of their abundance, but this woman of her penury hath cast in all the living that she had."

The widows, therefore, ought to be grave, obedient to their bishops, and their presbyters, and their deacons; and besides these, to the deaconesses, with piety, reverence, and fear; not usurping authority, nor desiring to do anything beyond the constitution without the consent of the deacon; as, suppose, the going to any one to eat or drink with him, or to receive anything from anybody. But if without direction she does any one of these things, let her be punished with fasting, or else let her be separated on account of her rashness.

CHAP. VIII. For how does such an one know of what character the person is from whom she receives? or from what sort of ministration he supplies her with food, whether it does not arise from rapine or some other ill course of life? While the widow does not remember, that if she receives in a way unworthy of God she must give an account for every one of these things; for neither will the priests at any time receive a free-will offering from such an one as, suppose, from a rapacious person, or from a whore. For it is written, "Thou shalt not covet those that are thy neighbour's." And, "Thou shalt not offer the hire of an harlot to the Lord God." From such as these no offerings ought to be accepted, nor, indeed, from those that are separated from the Church. Let the widows also be ready to obey the commands given them by their superiors, and let them do according to the appointment of the bishop, being obedient to him as to God; for he that receives from such an one who is worthy of blame, or from one excommunicated, and prays for him, while he purposes to go on in a wicked course, and while he is not willing at any time to repent, holds communion with him in prayer, and grieves Christ, who rejects the unrighteous. and confirms them by means of the unworthy gift, and is defiled with them, not suffering them to come to repentance, so as to fall down before God with lamentation, and pray to him.

CHAP. IX. Now as to women's baptizing, we let you know that there is no small peril to those that undertake it. Therefore we do not advise you to it, for it is dangerous, or rather wicked and impious; for if the "man be the head of the woman," and he be originally ordained for the priesthood, it is not just to abrogate the order of the creation, and leaving the principal to come to the extreme part of the body. For the woman is the body of the man. taken from his side, and subject to him, from whom she was separated for the procreation of children; for, says he, "He shall rule over thee." For the principal part of the woman is the man, as being her head. But if in the foregoing constitutions we have not permitted them to teach, how will any one allow them, contrary to nature, to perform the office of a priest? For this is one of the ignorant practices of the Gentile atheism, to ordain women priests to the female deities; not one of the constitutions of Christ. For if baptism were to be administered by women, certainly our Lord would have been baptized by his own mother, and not by John; or, when he sent us to baptize, he would have sent along with us women also for this purpose. But now, he has nowhere, either by constitution or by writing, delivered to us any such thing; as knowing the order of nature and the decency of the action, as being the Creator of nature and the Legislator of the constitutions.

CHAP. X. Neither do we permit the laity to perform any of the offices belonging to the priesthood. As, for instance, neither the sacrifice, nor baptism, nor the laying on of hands, nor the blessing, whether the smaller or the greater; for "no one taketh this honour to himself, but he that is called of God." For such sacred offices are conferred by the laying on of the hands of the bishop. But a person to whom such an office is not committed, but he seizes upon it for himself, he shall undergo the punishment of Uzziah.

CHAP. XI. Nay, farther: we do not permit to the rest of the clergy to baptize. As, for instance, neither to readers, nor singers, nor porters, nor ministers, but to the bishops and presbyters alone; yet so that the deacons are to minister to them therein. But those who venture upon it shall undergo the punishment of the companions of Corah. We do not permit presbyters to ordain deacons, or deaconesses, or readers, or ministers, or singers, or porters, but only bishops; for this is the ecclesiastical order and harmony.

CHAP. XII. Now as concerning envy, or passion, or evilspeaking, or strife, or the love of contention, we have said already to you, that these are alien from a Christian, and chiefly in the case of widows. But because the devil, who works in men, is in his conduct cunning, and full of various devices, he goes to those that are not truly widows, as formerly to Cain (for some say they are widows, but do not perform the injunctions agreeable to the widowhood; as neither did Cain discharge the duties due to a brother. For they do not consider how it is not the name of the widowhood that will bring them to the kingdom of God, but true faith and holy works). But if any one possesses the name of widowhood, but does the works of the adversary, her widowhood will not be imputed: but she will be thrust out of the kingdom, and delivered to eternal punishment. For we hear that some widows are jealous, envious, calumniators, and envious at the quiet of others. Such widows as these are not the disciples of Christ nor of his doctrine; for it becomes them, when one of their fellow widows is cloathed by any one, or receives money, or meat, or drink, or shoes, at the sight of the refreshment of their sister, to say,

CHAP. XIII. Thou art blessed, O God, who hast refreshed my fellow widow. Bless, O Lord, and glorify him that has bestowed these things upon her; and let his good work ascend in truth to thee, and remember him for good in the day of his visitation. And as for my bishop, who has so well performed his duty to thee, and has ordered such a seasonable alms to be bestowed on my fellow widow who was naked, do thou increase his glory, and give him a crown of rejoicing in the day of the revelation of thy visitation. In the same manner let the widow who has received the alms join with

the other in praying for him.

CHAP. XIV. But if any woman has been good. let her, as a prudent person, conceal her own name, not sounding a trumpet before her, that her alms may be with God in secret, as the Lord says, "Thou when thou doest thine alms, let not thy left hand know what thy right hand doth, that thine alms may be in secret." And let the widow pray for him that gave her the alms whosoever he be, as being the holy altar of Christ; and "the Father, who seeth in secret, will render to him that did good openly." But those widows which will not live according to the command of God, are solicitous and inquisitive what deaconess it is that gives the charity, and what widows receive it. And when she has learned those things she murmurs at the deaconess who distributed the charity, saving, Dost not thou see that I am in more distress and want of thy charity? why, therefore, hast thou preferred her before me? She says these things foolishly, not understanding that this does not depend on the will of man, but the appointment of God. For if she is herself a witness that she was nearer, and, upon inquiry, was in greater want and more naked than the other, she ought to understand who it is that made this constitution, and to hold her peace, and not to murmur at the deaconess who distributed the charity. but to enter into her own house, and to cast herself prostrate on her face to make supplication to God that her sin may be forgiven her. For God commanded the deaconess who brought the charity not to proclaim the same, and this widow murmured because she did not publish her name, that so she might know it, and run to receive; nay, did not only murmur, but also cursed her, forgetting him that said, "He that blesseth thee is blessed, and he that curseth thee is cursed." But the Lord says, "When ye enter into an house say, Peace be to this house; and if the Son of peace be there, your peace shall rest upon it: but if it be not worthy, your peace shall return to you."

CHAP. XV. If therefore peace returns upon those that sent it. nay, upon those that before had actually given it, because it did not find persons fit to receive it, much rather will a curse return upon the head of him that unjustly sent it, because he to whom it was sent was not worthy to receive it: for all those who abuse others without a cause, curse themselves, as Solomon says, "As birds and sparrows fly away, so the curse causeless shall not come upon anyone." And again he says, "Those that bring reproaches are exceeding foolish." But as the bee, a creature as to its strength feeble, if she stings anyone, loses her sting, and becomes a drone: in the same manner you also, whatsoever injustice you do to others, will bring it upon yourselves. "He hath graven and digged a pit, and he shall fall into the same ditch that he has made." And again, "He that diggeth a pit for his neighbour shall fall into it;" wherefore he that avoids a curse, let him not curse another; for "What thou hatest should be done to thee, do not thou to another;" wherefore admonish the "widows" that are feeble-minded, strengthen those of them that are weak, and praise such of them as walk in holiness. Let them rather bless, and not calumniate: let them make peace, and not stir up contention; let not therefore either a bishop, or a presbyter, or a deacon, or anyone else of the sacerdotal catalogue, defile his tongue with calumny, lest he inherit a curse instead of a blessing; and let it also be the bishop's business and care that no lay-person utter any curse; for he ought to take care of the clergy, of the virgins, of the "widows," of the laity; for which reason, O bishop, do thou ordain thy fellow-workers, the labourers for life and for righteousness, such deacons as are pleasing to God, such whom thou provest to be worthy among all the people, and such as shall be ready for the necessities of their ministration. Ordain also a deaconess who is faithful and holy, for the ministration towards women; for sometimes he cannot send a deacon, who is a man, to the women, on account of unbelievers. Thou shalt therefore send a woman, a deaconess, on account of the imaginations of the bad. For we stand in need of a woman, a deaconess, for many occasions; and first in the baptism of women, the deacon shall anoint their forehead with the holy oil, and after him the deaconess shall anoint them; for there is no necessity that the women should be seen by the men; but only in the laying on of hands the bishop shall anoint her head, as the priests and kings were formerly anointed, not because those which are now baptized are ordained priests, but as being Christians, or anointed. from Christ the anointed. "A royal priesthood, and an holy nation, the church of God, the pillar and ground of the marriage-chamber." who formerly were not a people, but now are beloved and chosen. upon whom is called his new name, as Isaiah the prophet witnesses saying, "And they shall call the people by his new name which the Lord shall name for them."

CHAP. XVI. Thou, therefore, O bishop, according to that type, shall anoint the head of those that are to be baptized, whether they be men or women, with the holy oil, for a type of the spiritual baptism. After that, either thou, O bishop, or a presbyter that is under thee, shall in the solemn form name over them the Father, and Son, and Holy Spirit, and shall dip them in the water; and let a deacon receive the man, and a deaconess the woman; that so the collation of this inviolable seal may be done with a becoming decency. And after that let the bishop anoint those that are baptized with ointment.

CHAP. XVII. This baptism therefore is given into the death of Jesus: the water is instead of the burial, and the oil instead of the Holy Ghost: the seal instead of the cross: the ointment is the confirmation of the confession; the mention of the Father as of the author and sender; the joint mention of the Holy Ghost, as of the witness: the descent into the water, the dying together with Christ: the ascent out of the water, the rising again with him. The Father is the God over all; Christ is the only-begotten God, the beloved Son, the Lord of glory; the Holy Ghost is the comforter, who is sent by Christ, and taught by him, and proclaims him.

CHAP. XVIII. But let him that is to be baptized be free from all iniquity; one that has left off to work sin, the friend of God, the enemy of the devil, the heir of God the Father, the fellow-heir of his Son, one that has renounced Satan, and the demons, and

Satan's deceits; chaste, pure, holy, beloved of God, the Son of God, praying as a son to his father, and saying, as from the common congregation of the faithful, thus: "Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one: for thine is the kingdom, and the power, and the glory for ever. Amen.

CHAP. XIX. Let the deacons be in all things unspotted, as the bishop himself is to be, only more active; in number according to the largeness of the church, that they may minister to the infirm. as workmen that are not ashamed; and let the deaconess be diligent in taking care of the women; but both of them ready to carry messages, to travel about, to minister, and to serve; as spake Isaiah concerning the Lord, saying, "To justify the righteous, who serves many faithfully." Let every one therefore know his proper place, and discharge it diligently with one consent, with one mind, as knowing the reward of their ministration; but let them not be ashamed to minister to those that are in want: as even our "Lord Jesus Christ came not to be ministered unto, but to minister, and to give his life a ransom for many." So therefore ought they also to do, and not to scruple it, if they should be obliged to lay down their life for a brother. For the Lord and our Saviour Jesus Christ did not scruple to "lay down his life," as himself says, "for his friends." If therefore the Lord of heaven and earth underwent all his sufferings for us, how then do you make a difficulty to minister to such as are in want? who ought to imitate Him that underwent solitude, and want, and stripes, and the cross for us. We ought therefore also to serve the brethren, in imitation of Christ. For, says he, "He that will be great among you, let him be your minister; and he that will be first among you, let him be your servant." For so did he really, and not in word only, fulfil the prediction of "serving many faithfully." For "when he had taken a towel, he girded himself; afterward he put water into a bason, and, as we were sitting at meat, he came and washed the feet of us all, and wiped them with the towel." By doing this he demonstrated to us his kindness and brotherly affection, that so we also might do the same to one another. If therefore our Lord and Master so humbled himself, how can you, the labourers of the truth, and administrators of piety, be ashamed to do the same to such of the brethren as are weak and infirm? Minister therefore with a kind mind, not murmuring, nor mutinging: for ye do not do it on the account of man, but on the account of God; and shall receive from him the reward of your ministry in the day of your It is your duty who are deacons, to visit all those that visitation. stand in need of visitation; and tell your bishop of all those that are in affliction; for you ought to be like his soul and sensation. active and attentive in all things to him, as to your bishop and father, and master.

CHAP. XX. We command that a bishop be ordained by three hops, or at least by two; but it is not lawful that he be set over

you by one; for the testimony of two or three witnesses is more firm and secure. But a presbyter and a deacon are to be ordained by one bishop, and the rest of the clergy. Nor must either a presbyter or a deacon ordain from the laity into the clergy; but the presbyter is only to teach, to offer, to baptize, to bless the people and the deacon is to minister to the bishop, and to the presbyters, that is, to do the office of a ministering deacon, but not to meddle with the other offices.

BOOK IV.

CONCERNING ORPHANS.

CHAR. I. When any Christian becomes an orphan, whether it be a young man, or a maid, it is good that some one of the brethren who is without a child, should take the young man, and esteem him in the place of a son; and he that has a son about the same age, and that is marrisgeable, should marry the maid to him; for they which do so, perform a great work, and become fathers to the orphans, and shall receive the reward of this charity from the Lord God. But if any one that walks in the way of man-pleasing is rich, and therefore is ashamed of orphans, the Father of orphans, and Judge of widows will make provision for the orphans. But himself shall have such an heir as will spend what he has spared: and it shall happen to him according as it is said, "What things the holy people have not eaten, those shall the Assyrians eat." As also Isaiah says. "Your land strangers devour it in your presence."

also Isaiah says, "Your land strangers devour it in your presence."

Chap. II. Do you therefore, O bishops, be solicitous about their maintenance, being in nothing wanting to them; exhibiting to the orphans the care of parents; to the widows the care of husbands; to those of suitable age, marriage; to the artificer, work; to the unable, commiseration; to the strangers, an house; to the hungry, food; to the thirsty, drink; to the naked, clothing; to the sick, visitation; to the prisoners, assistance. Besides these, have a greater care of the orphans, that nothing may be wanting to them; and that as to the maiden, till she arrives at the age of marriage, and ye give her in marriage to a brother; to the young man, assistance, that he may learn a trade, and may be maintained by the advantage arising from it; that so when he is dexterous in the management of it, he may thereby be enabled to buy himself the tools of his trade, that so he may no longer burden any of the brethren,

or their sincere love to him, but may support himself; for certainly he is a happy man who is able to support himself, and does not take up the place of the orphan, the stranger, and the widow.

CHAP. III. Since even the Lord said, "The giver was happier than the receiver;" for it is said again by Him, "Wo to those that have and receive in hypocrisy, or who are able to support themselves, yet will receive of others: for both of them shall give an account to the Lord God in the day of judgment." But an orphan who by reason of his youth, or he that by the feebleness of old age, or the incidence of a disease, or the bringing up of many children, receives alms, such an one shall not only not be blamed, but shall be commended; for he shall be esteemed an altar to God, and be honoured by God, because of his zealous and constant prayers for those that give to him, not receiving idly, but to the utmost of his power recompensing what is given him by his prayer. Such an one therefore shall be blessed by God in eternal life; but he that hath and assisting others, he shall be obnoxious to punishment before God, because he has snatched away the morsel of the needy.

CHAP. IV. For he that has money and does not bestow it upon others, nor use it himself, is like the serpent, which they say sleeps over the treasures; and of him is that Scripture true which says, "He has gathered riches of which he shall not taste," and they will be of no use to him when he perishes justly. For, says hey will be of no use to him when he perishes justly. For, says hey will be of no use to him when he perishes justly. For such an one has not believed in God, but in his own gold, esteeming that his god, and trusting therein. Such an one is a dissembler of the truth, an accepter of persons, unfaithful, cheating, fearful, unmanly, light, of no value, a complainer, ever in pain, his own enemy, and nobody's friend. Such an one's money shall perish, and a man that is a stranger shall consume it, either by theft while he is alive or by inheritance when he is dead. "For riches unjustly gotten shall be vomited up."

CHAP. V. We exhort therefore the widows and orphans to partake of those things that are bestowed upon them with all fear and all pious reverence, and to return thanks to God, who gives food to the needy, and to lift up their eyes to Him; for, says he, "Which of you shall eat, or who shall drink without him?" "For he openeth his hand, and filleth every living thing with his kindness;" "giving wheat to the young men, and wine to the maidens, and oil for the joy of the living, grass for the cattle, and green herb for the service of men, flesh for the wild beasts, seeds for the birds, and suitable food for all creatures." Wherefore the Lord says, "Consider the fowls of heaven, that they sow not, neither do they reap, nor gather into barns, and your father feedeth them. Are not ye much better than they? Be not therefore solicitous, saying, What shall we eat? or what shall we drink? For your father knoweth that ye have need of all these things." Since ye therefore enjoy such a providential care from him, and are partakers of the good things that are derived from him, you ought to return praise to him, that

receives the orphan and the widow, to Almighty God, through his beloved son Jesus Christ our Lord, through whom glory be to God

in spirit and in truth for ever. Amen.

CHAP. VI. Now the bishop ought to know whose oblations he ought to receive, and whose he ought not; for he is to avoid corrupt dealers, and not receive their gifts. "For a corrupt dealer shall not be justified from sin." For of them it was that Isaiah reproached Israel, and said, "Thy corrupt dealers mingle wine with water." He is also to avoid fornicators, for "thou shalt not offer the hire of an harlot to the Lord." He is also to avoid extortioners. and those that covet other men's goods, and adulterers; for the sacrifices of such as these are abominable with God. Also those that oppress the widow and overbear the orphan, and fill prisons with the innocent, and abuse their own servants wickedly-I mean with stripes, and hunger, and hard service—nay, destroy whole cities: do thou, O bishop, avoid such as these and their odious oblations. Thou shalt also refuse rogues, and such pleaders that plead on the side of injustice, and idol-makers, and thieves, and unjust publicans, and those that deceive by false balances and deceitful measures, and a soldier who is a false accuser, and not content with his wages, but does violence to the needy, a murderer, a cutthroat, and an unjust judge, a subverter of causes, him that lies in wait for men, a worker of abominable wickedness, a drunkard, a blasphemer. a sodomite, an usurer, and every one that is wicked, and opposes the will of God. For the Scripture says that all such as these are abominable with God: for those that receive from such persons, and thereby support the widows and the orphans, shall be obnoxious to the judgment seat of God—as Adonias the prophet in the Book of Kings, when he disobeyed God, and both "eat bread and drank water in the place which the Lord had forbid bim," because of the wickedness of Jeroboam, was slain by a lion. For the bread which is distributed to the widows from labour is better, though it be short and little, than that from injustice and false accusation, though it be much and fine; for the Scripture says, "Better is a little to the righteous than much riches of the sinners." Now, although a widow who eats and is filled from the wicked prays for them, she shall not be heard; for God, who knows the heart, with judgment has declared concerning the unrighteous, saying, "If Moses and Samuel stand before my face in their behalf, I will not hear them :" and "Pray thou not for this people, and do not ask mercy for them, and do not intercede with me for them, for I will not hear thee."

CHAP. VII. And not these only, but those that are in sin, and have not repented, will not only not be heard when they pray, but will provoke God to anger, as putting him in mind of their own wickedness. Avoid therefore such ministrations as you would the price of a dog and the hire of an harlot; for both of them are forbidden by the laws. For neither did Elisha receive the presents which were brought by Hazael, nor Ahijah those from Jeroboam. Now, if the prophets of God did not admit of presents from the ungodly, it is reasonable, O bishop, that neither should you. Nay.

when Simon the magician offered money to me, Peter, and John, and tried to obtain the invaluable grace by purchase, we did not admit it, but bound him with everlasting maledictions, because he thought to possess the gift of God, not by a pious mind towards God, but by the price of money. Avoid therefore such oblations to God's alter as are not from a good conscience; for, says he, "Abstain from all injustice, and thou shalt not fear, and trembling shall not come nigh thee,"

CHAP. VIII. But if ye say that those who give alms are such as these, and if we do not receive from them, whence shall we administer to the widows? and whence shall the poor among the people be maintained? Ye shall hear from us, that therefore have ye received the gift of the Levites, the oblations of your people, that ye might have enough for yourselves, and for those that are in want; and that ye might not be so straitened as to receive from the wicked. But if the churches be so straitened, it is better to perish than to receive anything from the enemies of God, to the reproach and abuse of his friends; for of such as these the prophet speaks, " Let not the oil of a sinner moisten my head." Do ye therefore examine such persons, and receive from such as walk holily, and supply the afflicted; but receive not from those that are excommunicated until they are thought worthy to become the members of the church. But if a gift be wanting, inform the brethren, and make a collection from them, and thence minister to the orphans and widows in righteouspess.

CHAP. IX. Say unto the people under thee what Solomon the wise says, "Honour the Lord out of thy just labours, and pay thy first fruits to him out of thy fruits of righteousness, that thy garners may be filled with fulness of wheat, and thy presses may burst out with wine." Therefore maintain and clothe those that are in want from the righteous labour of the faithful; and such sums of money as are collected from them in the manner aforesaid appoint it to be laid out in the redemption of the saints, the deliverance of slaves, and of captives, and of prisoners, and of those that have been abused by tyrants, and cendemned to single combat and death but are escaped. For the Scripture says, "Deliver those that are led to death, and redeem those that are ready to be slain; do not

spare."

CHAP. X. But if at any time you be forced unwillingly to receive money from any ungodly person, lay it out in wood and coals, that so neither the widow nor the orphan may receive any of it, nor be forced to buy with it either meat or drink, which it is unfit to do; for it is reasonable that such gifts of the ungodly should be fuel for the fire, and not food for the pious. And this method is plainly appointed by the law, when it calls a sacrifice kept too long a thing not fit to be eaten, and commands it to be consumed with fire; for such oblations are not evil in their nature, but on account of the mind of those that bring them. And this we ordain, that we may not reject those that come to us as knowing that the common conversation of the pious has often been very profitable to the ungodly, but religious communion with them is alone hurtful. And so

much, beloved, shall suffice to have spoken to you in order to your

security.

CHAP. XI. Ye fathers, educate your children in the Lord. bringing them up in the nurture and admonition of the Lord, and teach them such trades as are agreeable and suitable to the word, lest they by such opportunity become extravagant, and continue without punishment from their parents, and so get relaxation before their time, and go astray from that which was good. Wherefore be not afraid to reprove them, and to teach them wisdom with severity; for your corrections will not kill them, but rather preserve As Solomon says, somewhere in the book of wisdom, "Chasten thy son, and he will refresh thee; so wilt thou have good hope of him. Thou verily shalt smite him with the rod, and shalt deliver his soul from death." And again, says the same Solomon thus. "He that spareth the rod hateth his son;" and afterwards. "Beat his sides whilst he is an infant, lest he be hardened. and disobey thee." He therefore that neglects to admonish and instruct his own son, hates his own child. Do you therefore teach your children the word of the Lord. Bring them under with cutting stripes, and make them subject from their infancy, teaching them the holy Scriptures, which are Christian and divine, and delivering to them every sacred writing, "not giving them such liberty that they get the mastery," and act against your opinion, not permitting them to club together for a treat with their equals; for so they will be turned to disorderly courses, and will fall into fornication: and if this happen by the carelessness of their parents, those that begat them will be guilty of their souls. For if the offending children get into the company of debauched persons, by the negligence of those that begat them, they will not be punished alone by themselves, but their parents also will be condemned on their account. For this cause endeavour at the time when they are of an age fit for marriage to join them in wedlock, and settle them together, lest in the heat and fervour of their age their course of life become dissolute, and you be required to give an account by the Lord God in the day of judgment.

CHAP. XII. But as to servants, what can we say more than that the servant bring a good will to his master, with the fear of God, although he be impious and wicked; but yet not to yield any compliance as to his worship. And let the master love his servant, although he be his superior; let him consider wherein they are equal, even as he is a man. And "he that has a believing master," let him love him, both as his master, and as of the same faith, and as a father; but still with the preservation of his authority as his master. "Not as an eye servant, but as a lover of his master, as knowing that God will recompence to him for his subjection." In like manner let a master who has a believing servant love him as a son or as a brother, on account of their communion in the faith.

but still preserving the difference of a servant.

CHAP. XIII. Be ye subject to all royal power and dominion in things that are pleasing to God, as to the ministers of God and the punishers of the wicked. Render all the fear that is due to them,

all offerings, all customs, all honour, gifts, and taxes; for this is God's command, that you owe nothing to any one but the pledge

of love, which God has commanded by Christ.

CHAP. XIV. Concerning virginity we have received no commandment, but we leave it to the power of those that are willing as a vow; exhorting them so far in this matter, that they do not promise anything rashly, since Solomon says, "It is better not to vow, than to vow and not pay." Let such a virgin, therefore, "be holy in body and soul," as the "temple of God," as the house of Christ, as the habitation of the Holy Spirit; for she that vows ought to do such works as are suitable to her vow; and to show that her vow is real, and made on account of leisure for piety, not to cast a reproach on marriage. Let her not be a gadder abroad, nor one that rambles about unseasonably: not double minded; but grave, continent, sober, pure; avoiding the conversation of many, and especially of those that are of ill reputation.

BOOK V.

CONCERNING THE MARTYRS.

CHAP. I. If any Christian, on account of the name of Christ and love and faith towards God, be condemned by the ungodly to the games, to the beasts, or to the mines, do not ye overlook him, but send to him from your labour, and your very sweat for his sustenance, and for a reward to the soldiers, that he may be eased and be taken care of; that, as far as hes in your power, your blessed brother may not be afflicted. For he that is condemned for the name of the Lord God is an holy martyr, a brother of the Lord. the Son of the Highest, a receptacle of the Holy Spirit, by whom every one of the faithful has received the illumination of the glory of the holy gospel, by being vouchsafed the incorruptible crown and the testimony of Christ's sufferings, and the fellowship of his blood; to be made conformable to the death of Christ and the adoption of children. For this cause do ye also of the faithful, by your bishop, minister to the saints of your substance and of your labour; but if any one has not, let him fast a day, and set apart that, and order it for the saints. But if any one has superfluities, let him minister more to them, according to the proportion of his ability; but if he can possibly sell all his livelihood and redeem them out of prison he will be blessed, and a friend of Christ. if he that gives his goods to the poor be perfect, supposing his 'nowledge of divine things, much more is he so that does it on account of the martyrs. For such an one is worthy of God, and will fulfil his will by supplying those who have confessed him before nations, and kings, and the children of Israel; concerning whom our Lord declared, saying, "Whoever shall confess me before men. him will I also confess before my father." And if these be such as to be attested to by Christ before his Father, you ought not to be ashamed to go to them in the prisons; for if you do this it will be esteemed to you for a testimony, because the real trial was to them a testimony, and your readiness will be so to you, as being partakers of their combat. For the Lord speaks somewhere to such as these, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer, and say, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee naked, and clothed thee? or sick, and visited thee? When saw we thee a stranger, and took thee in? or in prison, and came unto thee? And he will answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. And these shall go away into life everlasting. Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and ve gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer and say, When saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer and say unto them. Verily I say unto you, inasmuch as ye have not done it unto one of the least of these, neither have ye done it unto me. And these shall go away unto everlasting punishment."

CHAP. II. But if anyone who calls himself a brother is seduced by the evil one, and acts wickedness, and is convicted and condemned to death as an adulterer, or a murderer, depart from him, that ye may be secure, and none of you may be suspected as a partner in such an abominable practice; and that no evil report may be spread abroad, as if all Christians took a pleasure in unlawful actions. Wherefore keep far from them. But do you assist with all diligence those that for the sake of Christ are abused by the ungodly, and shut up in prison, or who are given over to death, or bonds, or banishment, in order to deliver your fellow-members from wicked hands. And if anyone who accompanies with them is caught, and falls into misfortunes, he is blessed because he is partaker with the martyr, and is one that imitates the sufferings of Christ. For we ourselves also when we oftentimes received stripes from Caiaphas and Alexander, and Annas, "went out rejoicing that we were counted worthy to suffer such things for our Saviour."

Do you also rejoice when ye suffer such things, for ye shall be

blessed in that day.

CHAP. III. Receive also those that are persecuted on account of the faith, and who "fly from city to city" on account of the Lord's commandment: and assist them as martyrs; rejoicing that ye are made partakers of their persecution, as knowing that they are esteemed blessed by Christ: for himself says, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, because your reward is great in heaven; for so persecuted they the prophets which were before us." And again, "If they have persecuted me, they will also persecute you;" and afterwards, "If they persecute you in this city, flee ye to another. For in the world ye have tribulation; for they shall deliver you into the synagogues, and ye shall be brought before rulers and kings for my sake, and for a testimony to them.' And "He that endureth unto the end, the same shall be saved." For he that is persecuted for the sake of the faith, and bears witness to Christ, and endures the same, is truly a man of God.

CHAP. IV. But he that denies himself to be a Christian, that he may not be hated of men, and so loves his own life more than he does the Lord, in whose hand his breath is, the same is wretched and miserable, as being detestable and abominable, who desires to be the friend of men, but is the enemy of God, having no longer his portion with the saints, but with those that are accursed: choosing instead of the kingdom of the blessed, that eternal fire which is prepared for the devil and his angels: not being any longer hated by men, but rejected by God, and cast out from his presence. For of such an one our Lord declared, saying, "Whosoever shall deny me before men, and shall be ashamed of my name, I also will deny, and be ashamed of him before my Father which is in heaven." And again, he speaks thus to us ourselves, his disciples, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me. is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" And afterwards, "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

CHAP. V. Every one therefore who learns any art, when he sees his master by his diligence and skill perfecting his art, does himself earnestly endeavour to make what he takes in hand like to it. If he is not able, he is not perfected in his work. We therefore who have a master, our Lord Jesus Christ, why do we not follow his doctrine? Since he renounced repose, pleasure, glory, riches, pride, the power of revenge, his mother and brethren, nay, and moreover his own life, on account of his piety towards his father.

and his love to us the race of mankind: and suffered not only persecution and stripes, reproach and mockery, but also crucifixion, that he might save the penitent, both Jews and Gentiles. If, therefore, he, for our sakes, renounced his repose, was not ashamed of the cross, and did not esteem death inglorious, why do not we imitate his sufferings, and renounce on his account even our own life, with that patience which he gives us? For he did all for our sakes, but we do it for our own sakes: for he does not stand in need of us, but we stand in need of his mercy. He only requires the sincerity and readiness of our faith, as the scripture says, "If thou beest righteous, what dost thou give to him? Or what will he receive at thy hand? Thy wickedness is to a man like thyself, and thy righteousness to a son of man."

CHAP. VI. Let us therefore renounce our parents, and kinsmen. and friends, and wife, and children, and possessions, and all the enjoyments of life, when any of these things become an impediment to piety. For we ought to pray that we may not enter into temptation: but if we be called to martyrdom, with constancy to confess his precious name; and if on this account we be punished, let us rejoice, as hastening to immortality. When we are persecuted, let us not think it strange; let us not love the present world, nor praises which come from men, nor the glory and honour of rulers. "For they loved the praise of men more than the praise of God." But now by confessing a good confession, we not only save ourselves, but we confirm those who are newly illuminated, and strengthen the faith of the Catechumens. But if we remit any part of our confession, and deny godliness by the faintness of our persuasion, and the fear of a very short punishment, we not only deprive ourselves of everlasting glory, but we shall also become the causes of the perdition of others; and shall suffer double punishment, as affording suspicion, by our denial, that that truth which we gloried in so much before is an erroneous doctrine. Wherefore, neither let us be rash and hasty to thrust ourselves into dangers, for the Lord says, " Pray that ye fall not into temptation; the spirit indeed is willing, but the flesh is weak:" nor let us, when we do fall into dangers, be fearful or ashamed of our profession: for if a person, by the denial of his own hope, which is Jesus the Son of God, should be delivered from a temporary death, and next day should fall dangerously sick upon his bed, with a distemper in his bowels, his stomach, or his head, or any of the incurable diseases, as a consumption, or gangrene, or looseness, or iliac passion, or dropsy, or cholic, and has a sudden catastrophe, and departs this life; is not he deprived of the things present, and loses those eternal? Or rather he is within the verge of eternal punishment, "and goes into outer darkness, where is weeping and gnashing of But he who is vouchsafed the honour of martyrdom, let him rejoice with joy in the Lord, as obtaining thereby so great a crown, and departing out of this life by his confession. though he be but a Catechumen, let him depart without trouble: for his suffering for Christ will be to him a more genuine baptism. because he does really die with Christ, but the rest only in a figure. Let him therefore rejoice in the imitation of his master, since it is thus ordained, "Let every one be perfect, as his Master is." Now his and our Master, Jesus the Lord, was smitten for our sake; he underwent reproaches and revilings with long-suffering. He was spit upon, he was smitten on the face, he was buffeted; and when he had been scourged, he was nailed to the cross; he had vinegar and gall to drink, and when he had fulfilled all things that were written, he said to his God and Father, "Into thy hands I commend my spirit." Wherefore, let him that desires to be his disciple earnestly follow his conflicts; let him imitate his patience; knowing that although he be burned in the fire by men, he will suffer nothing, like the Three Children; or if he does suffer anything, he shall receive a reward from the Lord, believing in the one and the only true God and Father, through Jesus Christ, the great High-Priest, and Redeemer of our souls, and rewarder of our sufferings.

To whom be glory for ever. Amen.

CHAP. VII. For the Almighty God himself will raise us up through our Lord Jesus Christ, according to his infallible promise. and grant us a resurrection with all those that have slept from the beginning of the world; and we shall then be such as we now are in our present form, without any defect, or corruption. For we shall rise incorruptible, whether we die at sea, or are scattered on the earth, or are torn to pieces by wild beasts and birds, he will raise us by his own power: for the whole world is held together by the hand of God. Now he says, "An hair of your head shall not perish." Wherefore he exhorts us, saying, "In your patience possess ye your souls." But as concerning the resurrection of the dead, and the recompense of reward for the martyrs, Gabriel speaks to Daniel. "And many of them that sleep shall arise out of the dust of the earth, some to everlasting life, and some to shame and everlasting contempt. And they that understand shall shine as the sun, and as the firmament, and as the stars." Therefore the most holy Gabriel foretold that the saints should shine like the stars; for his sacred name did witness to them that they might understand the truth. Nor has he declared a resurrection only for the martyrs, but for all men, righteous and unrighteous, godly and ungodly, that every one may receive according to his desert: for, "God," says the Scripture, "will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." This resurrection was not believed by the Jews, when of old they said, "Our bones are withered, and we are gone." To whom God answered and said, "Behold I open your graves, and will bring you out of them, and I will put my Spirit into you, and ye shall live, and ye shall know that I the Lord have spoken it, and will do it." And he says by Isaiah, "The dead shall rise, and those that are in the graves shall be raised up. And those that rest in the earth shall rejoice, for the dew which is from thee shall be healing to them." There are indeed many and various things said concerning the resurrection, and concerning the continuance of the righteous in glory, and concerning the punishment of the wicked, their fall, rejection, condemnation, shame, "eternal fire, and endless

worm." Now that, if it had pleased him that all men should be immortal, it was in his power, he showed in the examples of Enoch and Elias, while he did not suffer them to have any experience of death: or if it had pleased him in every generation to raise those that died, that this also he was able to do, he hath made manifest both by himself and by others; as when he raised the widow's son by Elijah, and the Shunamite's son by Elisha. But we are persuaded that death is not a retribution of punishment because even the saints have undergone it; nay, even the Lord of the saints. Jesus Christ, the life of them that believe, and the resurrection of the dead. Upon this account, therefore, according to the ancient practice, for those who live in the great city, after the combats he brings a dissolution for a while, that when he raises up every one. he may either reject him, or crown him. For he that made the body of Adam out of the earth, will raise up the bodies of the rest, and that of the first man after their dissolution, to pay what is owing to the rational nature of man; we mean the continuance in being through all ages. He therefore who brings on the dissolution, will himself procure the resurrection. And he that said, "The Lord took dust from the ground, and formed man, and breathed into his face the breath of life, and man became a living soul," he that added after the disobedience, "Earth thou art, and unto earth shalt thou return;" the same promised us a resurrection afterwards. For, says he, "All that are in the graves shall hear the voice of the Son of God, and they that hear shall live." Besides these arguments, we believe there is to be a resurrection of our Lord. For it is he that "raised Lazarus, when he had been in the grave four days, and Jairus's daughter, and the widow's son." It is he that raised himself by the command of the Father, in the space of three days, who is the pledge of our resurrection. For. says he, "I am the resurrection and the life." Now, he that brought Jonas in the space of three days, alive and unhurt, out of the belly of the whale, and the Three Children out of the furnace of Babylon, and Daniel out of the mouth of the lions, does not want power to raise us up also. But if the Gentiles laugh at us, and disbelieve our scriptures, let at least their own prophetess Sibylla oblige them to believe, who says thus to them in express words:—

"But when all things shall be reduced to dust and ashes;
And the immortal God, who kindled the fire, shall have
quenched it,

God shall form those bones and that ashes of men again, And shall place mortal men again as they were before,

And then shall be the judgment, wherein God will do justice, And judge the world again. But for so many men as have

nd judge the world again. But for so many men as have been wicked,

And sinners, they shall again be covered under the earth:
But so many as have been pious shall live again in the world:
When God puts his Spirit into them, and gives those at once
that are godly both life and favour,

Then shall all see themselves."

If therefore this prophetess confesses the resurrection, and does not deny the restoration of all things, and distinguishes the godly from the ungodly, it is in vain for them to deny our doctrine. Nay, indeed, they say, they can show a resemblance of the resurrection, while they do not believe the things they declare: for they say that there is a bird, single in its kind, which affords a copious demonstration of the resurrection, which they say is without a mate, and the only one in the creation: they call it a phœnix, and relate that every five hundred years it comes into Egypt, to that which is called the "altar of the sun," and brings with it a great quantity of cinnamon, and cassia, and balsam-wood, and standing towards the east, as they say, and praying to the sun, of its own accord is burnt, and becomes dust; but that a worm arises again out of those ashes, and that when the same is warmed it is formed into a new-born phænix; and when it is able to fly, it goes to Arabia, which is beyond the Egyptian countries. If therefore, as even themselves say, a resurrection is exhibited by the means of an irrational bird, wherefore do they vainly disparage our accounts, when we profess that he who by his power brings that into being which was not in being before, the same is able to restore this body, and raise it up again after its dissolution? For on account of this full assurance of hope, we undergo stripes, and persecutions, and deaths: otherwise we should to no purpose submit to such things if we had not a full assurance of these promises, whereof we profess ourselves to be the preachers. As therefore we believe Moses when he says, "In the beginning God made the heaven and the earth;" and we know that he did not want matter, but by his will alone brought those things into being, which Christ was commanded to make; we mean the heaven, the earth, the sea, the light, the night, the day, the luminaries, the stars, the fowls, the fishes. the four-footed beasts, the creeping things, the plants, and the herbs: so also will he raise all men up by his will, as not wanting any assistance. For it is the work of the same power to create the world, and to raise the dead. And then he made man, who was not a man before, of different parts, giving to him a soul made out of nothing. But now he will restore the bodies, which have been dissolved, to the souls that are still in being; for the rising again belongs to things laid down, not to things which have no being. He therefore that made the original matter out of nothing, and out of it formed various bodies, the same will also again revive and raise up those that are dead. For he that formed man in the womb out of a little seed, and created in him a soul which was not in being before, and as himself somewhere speaks to Jeremiah, "Before I formed thee in the womb I knew thee;" and elsewhere. "I am the Lord who established the heaven, and laid the foundations of the earth, and formed the spirit of men in him," he will also raise up all men, as being his workmanship; as also the divine Scripture testifies that God said to Christ, his only begotten, "Let us make man after our image, and after our likeness. And God made man; after the image of God made he him; male and female made he them." And the most divine and patient Job, of whom

the Scripture says that it is written, that "He was to rise again. with those whom the Lord raises up." the same speaks to God thus. "Hast not thou milked me like milk, and cruddled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour. and thy visitation hath preserved my spirit. Having these things within me, I know that thou canst do all things, and that nothing is impossible with thee." Wherefore also our Saviour and Master Jesus Christ, says that "what is impossible with men is possible with God." And David, the beloved of God, says, "Thine hands have made me, and fashioned me." And again, "Thou knowest my frame:" and afterward, "Thou hast fashioned me, and laid thine hand upon me. The knowledge of thee is declared to be too wonderful for me; it is very great, I cannot attain unto it. Thine eyes did see my substance, being yet imperfect; and all men shall be written in thy book." Nay, and Isaiah says in his prayer to him, "We are the clay, and thou art the framer of us." If therefore man be his workmanship, made by Christ, by him most certainly will he after he is dead be raised again, with intention either of being crowned for his good actions, or punished for his transgressions. But if he, being the legislator, judges with righteousness, as he punishes the wicked, so does he do good too, and saves the faithful. And those saints who for his sake have been slain by men, "some of them he will make light as the stars, and make others bright as the luminaries;" as Gabriel said to Daniel. All we of the faithful, therefore, who are disciples of Christ, believe his promises. For he that has promised it cannot lie; as says the blessed prophet David, "The Lord is faithful in all his words, and holy in all his works." For he that framed for himself a body out of a virgin, the same is also the former of other men. And he that raised himself from the dead, will also raise again all that are laid down. He who raises wheat out of the ground with many stalks from one grain; he who makes the tree that is cut down send forth fresh branches: he that made Aaron's dry rod put forth buds. the same will raise us up in glory; he that raised him up that had the palsy whole, and healed him that had the withered hand; he that supplied a defective part to him that was born blind from clay and spittle, the same will raise us up; he that satisfied five thousand men with five loaves and two fishes, and caused a remainder of twelve baskets, and out of water made wine, and sent a piece of money out of a fish's mouth by me Peter, to those that demanded tribute, the same will raise the dead. For we testify all these things concerning him, and the prophets testify the other. We who have eaten and drunk with him, and have been spectators of his wonderful works, and of his life, and of his conversation, and of his words, and of his sufferings, and of his death, and of his resurrection from the dead, who conversed with him forty days after his resurrection, and who received a command from him to "preach the gospel to all the world, and to make disciples of all nations, and to baptize them" into his death, by the authority of the God of the universe, who is his Father;" and by the testimony of the Spirit, who is the

Comforter; we teach you all these things which he appointed us by his "constitutions," before he "was received up in our sight into heaven," to him that sent him. And if you will believe you shall be happy, but if you will not believe, we shall be found innocent,

and clear from your ir credulity.

CHAP. VIII. Now, concerning the martyrs, we say to you that they are to be had in all honour with you, as we honour the blessed James the bishop, and the holy Stephen, our fellow-servant. For these are reckoned blessed by God, and are honoured by holy men, who were pure from all transgressions, immoveable when tempted to sin or persuaded from good works, without dispute deserving encomium. Of whom also David speaks, "Precious in the sight of the Lord is the death of his holy ones." And Solomon says, "The memory of the just is with encomiums." Of whom also the prophet speaks, "Righteous men are taken away."

Chap. IX. These things we have said concerning those that in truth have been martyrs for Christ, but not concerning false martyrs, concerning whom the Oracle speaks, "The name of the wicked is extinguished;" for a faithful witness will not lie, but an unjust witness inflames lies. For he that departs this life in his testimony without lying, for the sake of the truth, the same is a faithful martyr, worthy to be believed in such things wherein he strove for the word

of piety by his own blood.

Chap. X. Now we exhort you, brethren and fellow-servants, to avoid vain talk, and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's days, which are days of joy, to speak or act anything unseemly; for the Scripture somewhere says, "Serve the Lord with fear, and rejoice unto him with trembling." Even your very rejoicings therefore ought to be done with fear and trembling; for a Christian who is faithful ought neither to repeat an heathen hymn nor an obscene song, because he will be obliged by that hymn to make mention of the idolatrous names of dæmons, and instead of the Holy Spirit the wicked one will enter into him.

CHAP. XI. You are also forbidden to swear by them, or to utter their abominable names through your mouth, and to worship them, or to fear them as Gods; for they are not Gods, but either wicked dæmons or the ridiculous contrivances of men: for somewhere God says concerning the Israelites, "They have forsaken me, and sworn by them that are no Gods." And afterwards, "I will take away the names of your idols out of their mouth;" and elsewhere, "They have provoked me to jealousy with them that are no Gods; they have provoked me to anger with their idols." And in all things they are forbidden by the Lord God.

CHAP. XII. Nor do the legislators give us only prohibitions concerning idols, but also warn us concerning the luminaries, not to swear by them nor to serve them; for he says, "Lest when thou seest the sun, and the moon, and the stars, thou shouldst be seduced to worship them." And elsewhere, "Do not ye learn to walk after the ways of the heathen, and be not afraid of the signs of heaven;"

for the stars and the luminaries were given to men to shine upon them, but not for worship, although the Israelites, by the perverseness of their temper, "worshipped the creature instead of the creator," and became injurious to their maker, and admired the creature more than was fit. And sometimes they made a calf, as in the wilderness; sometimes they worshipped Baa-peor, another time Baal, and Thamuz and Astarte of Sidon; and again, Moloch and Chamos: another time the sun, as it is written in Ezekiel: nav. and besides, brute creatures, as among the Egyptians apis, and the Mendesian goat; and gods of silver and gold, as in Judea. On account of all which things he threatened them, and said by the prophet, "Is it a small thing to the house of Judah to do these abominations which they have done? For they have filled the land with their wickedness, to provoke me to anger: and behold they are as those that mock. And I will act with anger, mine eye shall not spare, neither will I have mercy, and they shall cry in mine ears with a great voice, and I will not hearken unto them." Consider, beloved, how many things the Lord declares against idolators, and the worshippers of the sun and moon. Wherefore it is the duty of a man of God, as he is a Christian, not to swear by the sun, or by the moon, or by the stars, nor by the heaven, nor by the earth, nor by any of the elements, whether small or great; for if our master charged us not to swear by the true God, that our word might be firmer than an oath; nor by heaven itself, for that is a piece of heathen wickedness, nor by Jerusalem, nor by the sanctuary of God, nor the altar, nor the gift, nor the gilding of the altar, nor one's own head; for this custom is a piece of Judaick corruption, and on that account was forbidden; and if he exhorts the faithful, that their yea be yea and their nay, nay, and says that "what is more than these is of the evil one," how much more blameable are those who appeal to Deities, falsely so called, as the objects of an oath? and who glorify imaginary beings instead of those that are real, whom God, for their perverseness, "delivered over to foolishness, to do those things that are not convenient."

CHAP. XIII. Brethren, observe the festival days. [And first, that of the Nativity, which is to be observed on the twenty-fifth day of the ninth month, after which let the Epiphany be highly honoured by you, upon which day the Lord gave you a demonstration of his own divinity, and let this be observed on the sixth day of the tenth month; after which] the fast of Lent is to be observed by you, as containing a memorial of our Lord's conversation and legislature; but let this solemnity be observed before the fast of the Passover, beginning from the second day of the week and ending at the day of the preparation. After which solemnities, breaking off your fast, begin the holy week of the Passover, fasting in the same all of you with fear and trembling, praying in them for those that are about to perish.

CHAP. XIV. For they began to hold a council against the Lord on the second day of the week in the first month, which is Xanthicus, and the deliberation continued on the third day of the week;

but on the fourth day they determined to take away his life by cru-

cifixion. And Judas knowing this, who for a long time had been perverted, but was then smitten by the devil himself with the love of money, although he had been long entrusted with the purse, and used to steal what was set apart for the needy, yet was he not cast off by the Lord, through much long suffering: nay, and when we were once feasting with him, being willing both to reduce him to his duty and instruct us in his own foreknowledge, He said, "Verily, verily, I say unto you, that one of you will betray me; and every one of us saying, Is it I?" And the Lord being silent. I, who was one of the twelve, and more beloved by him than the rest. arose up from lying in his bosom, and besought him to tell who it should be that should betray him; yet neither then did our gracious Lord declare his name, but gave two signs of the betrayer, one by saying, "He that dippeth with me in the dish;" a second, "To whom I shall give the sop when I have dipped it:" nay, although he himself said, "Master, is it I?" the Lord did not say, Yes, but "Thou hast said." And being willing to affright him in the matter, he said, "Wo to that man by whom the son of man is betrayed: good were it for him if he had never been born. Who when he had heard that, went his way, and said to the priests, What will ye give me, and I will deliver him unto you? And they bargained with him for thirty pieces of silver; and the Scripture was fulfilled which said, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the house of the potter." And on the fifth day of the week, when we had eaten the Passover with him. and when Judas had dipped his hand into the dish, and received the sop, and was gone out by night, the Lord said unto us, "The hour is come that ye shall be dispersed, and shall leave me alone;" and every one vehemently affirming that they would not forsake him, I, Peter, adding this promise, "That I would even die with him," he said, "Verily I say unto thee, before the cock crows thou shall thrice deny that thou knowest me." And when he had delivered to us the representative mysteries of his precious body and blood. Judas not being present with us, he went out to the Mount of Olives, near the Brook Cedron, where there was a garden; and we were with him, and "sung an hymn," according to the custom. and being separated from us, he prayed earnestly to his Father, saying, "Father, remove this cup away from me; yet not my will, but thine be done;" and when he had done this thrice, while we out of despondency of mind had fallen asleep, he came and said, "The hour is come, and the son of man is betrayed into the hands of sinners. And behold Judas, and with him a multitude of ungodly men," to whom he shows the signal by which he was to betray him, a deceitful kiss; but they, when they had received the signal agreed on, took hold of the Lord, and having bound him, they led him to the house of Caiaphas, the high priest, wherein were assembled many, not the people, but a great rout, not an holy council. but an assembly of the wicked and council of the ungodly, who did many things against him, and left no kind of injury untried, spitting -ron him, cavilling at him, beating him, smiting him on the face,

reviling him, tempting him, seeking vain divination instead of true prophecies from him, calling him a deceiver, a blasphemer, a transgressor of Moses, a destroyer of the temple, a taker away of sacrifices, an enemy to the Romans, an adversary to Cassar. And these reproaches did these "bulls and dogs," in their madness, cast upon him, till it was very early in the morning, and then they led him away to Annas, who was father-in-law to Caianhas, and when they had done the like things to him there, it being the day of the preparation, they delivered him to Pilate the Roman governor, accusing him of many and great things, none of which they could prove. Whereupon the governor, as out of patience with them, said, "I find no cause against him." But they brought two false witnesses, and would by such testimonies have destroyed him; but they being found to disagree, and so their testimony not conspiring together, they altered the accusation to that of treason, saying, "This fellow says that he is a king, and forbids to give a tribute to Cæsar;" and themselves became accusers, and witnesses, and judges, and authors of the sentence, saying "Crucify him, crucify him;" that it might be fulfilled which is written by the prophets concerning him. "unjust witnesses were gathered together against me, and injustice lied to itself." And again, "Many dogs compassed me about, the assembly of the wicked laid siege against me;" and elsewhere, "My inheritance became to me as a lion in a wood, and has sent forth her voice against me." Pilate therefore, disgracing his authority by his pusillanimity, convinces himself of wickedness by regarding the multitude more than this just person, and bearing witness to him that he was innocent, yet as guilty, delivering him up to the punishment of the cross, although the Romans had made laws that no man unconvicted should be put to death. But the executioners took the Lord of Glory, and nailed him to the cross, crucifying him indeed at the sixth hour, but having received the sentence of his condemnation at the third hour. After this they gave him vinegar to drink, mingled with gall; then they divided his garments by lot. Then they crucified two malefactors with him, on each side one, that it might be fulfilled which was written, "They gave me gall to eat, and when I was thirsty they gave me vinegar to drink." And again, "They divided my garment among themselves, and upon my vesture have they cast lots." And in another place, "And I was reckoned with the transgressors." Then there was darkness for three hours, from the sixth to the ninth, and again light in the evening, as it is written, "It shall not be day nor night, and at the evening there shall be light." All which things, when those malefactors saw that were crucified with him, the one of them reproached him as though he was weak and unable to deliver himself; but the other rebuked the ignorance of his fellow, and turning to the Lord. as being enlightened by him, and acknowledging who he was that suffered, he prayed that he would "remember him in his kingdom" hereafter: He then presently granted him the forgiveness of his former sins, and brought him into paradise to enjoy the mystical good things; who also cried out about the ninth hour, and said to

his Father, "My God, my God, why hast thou forsaken me?" and a little afterward, "when he had cried with a loud voice, Father, forgive them, for they know not what they do," and had added, "Into thy hands I commit my spirit, he gave up the ghost," and was buried before sunset in a new sepulchre. But when the first day of the week dawned, he arose from the dead, and fulfilled those things which before his passion he foretold to us, saying, "The son of man must continue in the heart of the earth three days and three nights." And when he was risen from the dead, he appeared first to Mary Magdalen and Mary the mother of James, then to Cleophas in the way, and after that to us his disciples, who had fled away for fear of the Jews, but privately were very inquisitive about

him. But these things are also written in the Gospel.

CHAP. XV. He therefore charged us himself to fast these six days, on account of the impiety and transgression of the Jews, commanding us withal to bewail over them, and lament for their perdition; for even he himself "wept over them, because they knew not the time of their visitation." But he commanded us to fast on the fourth and sixth day of the week, the former on account of his being betrayed, and the latter on account of his passion: but he appointed us to break our fast on the seventh day at the cock-crowing, but to fast on the Sabbath-day: not that the Sabbath-day is a day of fasting, being the rest from the creation, but because we ought to fast on this one Sabbath only, while on this day the Creator was under the earth; for on their very feast-day they apprehended the Lord, that that oracle might be fulfilled which says. "They placed their signs in the middle of their feast, and knew them not." Ye ought therefore to bewail over them, because when the Lord came they did not believe on him, but rejected his doctrine, judging themselves unworthy of salvation. You therefore are happy who once were not a people, but are now an holy nation, delivered from the deceit of idols, from ignorance, from impiety; who once had not obtained mercy, but now have obtained mercy, through your hearty obedience: for to you, the converted Gentiles, is opened the gate of life, who formerly were not beloved, but are now beloved: a people ordained for the possession of God, to show forth his virtues, concerning whom our Saviour said, "I was found of them that sought me not; I was made manifest to them that asked not after me. I said, Behold me, to a nation which did not call upon my name." For when they did not seek after him, then were they sought for by him, and you who have believed in him have hearkened to his call, and have left the madness of Polytheism, and have fled to the true monarchy, to Almighty God, through Christ Jesus, and are become the completion of the number of the saved, "ten thousand times ten thousand, and thousands of thousands;" as it is written in David, "A thousand shall fall besides thee, and ten thousand at thy right hand." And again, "The chariots of God are by tens of thousands, and thousands of the prosperous." But unto unbelieving Israel he says, "All the day long have I stretched out mine hands to a disobedient and

gainsaying people, which go in a way that is not good, but after their own sins, a people provoking me before my face."

CHAP. XVI. See how the people provoked the Lord by not believing him; therefore he says, "They provoked the Holy Spirit, and he was turned to be their enemy." For blindness is cast upon them, by reason of the wickedness of their mind, because when they saw Jesus they did not believe him to be the Christ of God, who was before all ages begotten of him, his only begotten Son. God the Word, whom they did not own through their unbelief, neither on account of his mighty works, nor yet on account of the prophecies which were written concerning him; for that he was to be born of a virgin, they read this prophecy, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel." "For to us a child is born, to us a son is given, whose government is upon his shoulders, and his name is called the angel of his great council, the wonderful counsellor, the mighty God, the potentate, the prince of peace, the father of the future age." Now, that because of their exceeding great wickedness, they would not believe in him, the Lord shows in these words. "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" And afterward, "Hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive: for the heart of this people is waxed gross." Wherefore knowledge was taken from him, because seeing they overlooked, and hearing they heard not; but to you, the converted of the Gentiles, is the kingdom given, because you, who knew not God, have believed by preaching, and "have known him, or rather are known of him" through Jesus, the Saviour and Redeemer of those that hope in him. For ye are translated from your former vain and tedious conversation, and have contemned the lifeless idols, and despised the dæmons which are in darkness, and have run to the "true light," and by it have "known the one and only true God and Father," and so are owned to be heirs of his kingdom. For since ye have been "baptized into the Lord's death," and into his resurrection, as "new-born babes," ye ought to be wholly free from all sinful actions. "For ye are not your own, but his that bought you" with his own blood: for concerning the former Israel the Lord speaks thus, on account of their unbelief, "The kingdom of God shall be taken from them, and given to a nation bringing forth the fruits thereof"-that is to say, that having given the kingdom to you, who were once far estranged from him, he expects the fruits of your gratitude and probity. For ye are those that were once sent into the vineyard, and did not obey, but these they that did obey; but you have repented of your denial, and you work therein now. But they being uneasy on account of their own covenants, have not only left the vineyard uncultivated, but have also killed the stewards of the Lord of the vineyard, one with stones. another with the sword; one they sawed asunder, another they slew in the holy place "between the temple and the altar;" nay, at last they "cast the heir himself out of the vineyard, and slew him." And by them he was rejected as an unprofitable stone, but by yo

was received as the corner-stone. Wherefore he says concerning you, "A people whom I knew not have served me; and at the

hearing of the ear have they obeyed me."

CHAP. XVII. It is therefore your duty, brethren, who are redeemed by the precious blood of Christ, to observe the days of the Passover exactly with all care after the vernal equinox, lest ye be obliged to keep the memorial of the one passion twice in a year. Keep it once only in a year for him that died but once.

Do not you yourselves compute, but keep it when your brethren of the circumcision do so; keep it together with them, and if they' err in their computation be not you concerned. Keep your nights of watching in the middle of the days of unleavened bread. And when the Jews are feasting do you fast and wail over them, because on the day of their feast they crucified Christ. And while they are lamenting and eating unleavened bread in bitterness do

vou feast.

[No longer observing to keep this festival with the Jew; for we have now no communion with them. For they err in that very calculation which they pretend to make, that they may run every way into error and be banished from the truth. But for you, observe accurately the vernal equinox, which happens on the twenty-second day of the twelfth month, which is Dystrus, observing withal till the twenty-first day of the moon, that the fourteenth day of the moon may never fall into any but that week; otherwise error may arise, and we may be obliged, through ignorance, to keep Easter twice in a year, and that we may not keep the festival of the Lord's resurrection on any but on the Lord's Day.]

CHAP. XVIII. Do you therefore fast on the days of the Passover, beginning from the second day of the week until the preparation and the sabbath, six days; making use of only bread, and salt, and herbs, and water for your drink. But do you abstain on these days from wine and flesh, for they are days of lamentation, and not of feasting. Do ye who are able fast the day of the preparation and the sabbath day entirely, tasting nothing till the cockcrowing of the night; but if any one is not able to join them both together, at least let him observe the sabbath day; for the Lord says somewhere, speaking of himself, "When the bridegroom shall be taken away from them, in those days shall they fast." In these days, therefore, he was taken from the Jews, falsely so named, and fastened to the cross, and "was numbered among the transgressors."

CHAP. XIX. Wherefore we exhort you to fast on those days, as we also fasted till the evening when he was taken way from us; but on the rest of the days before the day of the preparation let every one eat at the ninth hour, or at the evening, or as every one is able. But from the even of the fifth day till cock-crowing break your fast when it is daybreak of the first day of the week, which is the Lord's day. From the even till cock-crowing keep awake, and assemble together in the church, watch and pray and entreat God; reading, when you set up all night, the law, the prosented God; reading when you set up all night.

chumens, and reading the gospel with fear and trembling, and speaking to the people such things as tend to their salvation, put an end to your sorrow, and beseech God that Israel may be converted, and that he will allow them place of repentance and the remission of their impiety; for the judge, who was a stranger, "washed his hands, and said, I am innocent of the blood of this just person: see ye to it. But Israel cried out, His blood be on us, and on our children." And when pilate said, "Shall I crucify your King? they cried out, We have no King, but Cæsar. Crucify him, crucify him! for every one that maketh himself a King speaketh against Cæsar." And, "If thou let this Man go thou art not Cæsar's friend." And Pilate, the governor, and Herod, the king, commanded him to be crucified; and that oracle was fulfilled, which says, "Why did the Gentiles rage and the people imagine vain things? The kings of the earth set themselves, and the rulers were gathered together against the Lord and against his Christ." And, "They cast away the Beloved as a dead man, who is abominable." And since he was crucifled on the day of preparation, and rose again at break of day on the Lord's day, the scripture was fulfilled, which saith, "Arise, O God, judge the earth, for thou shalt have an inheritance in all the nations." And again, "I will arise, saith the Lord, I will put him in safety, I will wax bold through him." And, "But thou, Lord, have mercy upon me and raise me up again, and I shall requite them." For this reason do you also, now the Lord is risen, offer your sacrifice, concerning which he made a constitution, by us saying, "Do this for a remembrance of me;" and thenceforward leave off your fasting, and rejoice, and keep a festival, because Jesus Christ, the pledge of our resurrection, is risen from the dead. And let this be an everlasting ordinance till the consummation of the world, until the Lord come. For to Jews the Lord is still dead, but to Christians he is risen; to the former by their unbelief, to the latter by their full assurance of faith. For the hope in him is immortal and eternal life. After eight days let there be another feast observed with honour, the eighth day itself, on which he gave me, Thomas, who was hard of belief, full assurance, by showing me the prints of the nails, and the wound made in his side by the spear. And again, from the first Lord's day count forty days, from the Lord's day till the fifth day of the week, and celebrate the feast of the ascension of the Lord, whereon he finished all his dispensation and constitution, and returned to that God and Father that sent him, and sat down at the right-hand of l'ower, and remains there, until his enemies are put under his feet; who also will come at the consummation of the world with power and great glory to judge the quick and the dead, and to recompense to every one according to his works. And then shall they see the beloved Son of God, "whom they pierced," and when they know him they shall "mourn for themselves, tribe by tribe, and their wives apart."

CHAP. XX. For even now, on the tenth day of the month Gorpiscus, when they assembled together, they read the Lamentations of Jeremiah, in which it is said, "The Spirit before our face, Christ the

Lord was taken in their destructions," and Baruch, in whom it is written, "This is our God, no other shall be esteemed with him. He found out every way of knowledge, and showed it to Jacob his son, and Israel his beloved. Afterwards he was seen upon earth and conversed with men." And when they read them they lament and bewail, as themselves suppose, that desolation which happened by Nebuchadnezzar; but, as the truth shows, they unwillingly make a prelude to that lamentation, which will overtake them. But after ten days from the ascension, which, from the first Lord's day is the fiftieth day, do ye keep a great festival; for on that day, at the third hour, the Lord Jesus sent on us the gift of the Holy Ghost, and we were filled with his energy, and we "spake with new tongues, as the Spirit did suggest to us;" and we preached both to Jews and Gentiles, That he is the Christ of God, who is "determined by him to be the Judge of quick and dead." To him did Moses bear witness, and said, "The Lord received fire from the Lord, and rained it down." Him did Jacob see as a man, and said, "I have seen God face to face, and my soul is preserved." Him did Abraham entertain, and acknowledge to be the Judge, and his Lord. Him did Moses see in the bush; concerning him did he speak in Deuteronomy, "A Prophet will the Lord your God raise up unto you out of your brethren like unto me. Him shall ye hear in all things whatsoever he shall say unto you. And it shall be, that every soul that will not hear that Prophet shall be destroyed from among his people." Him did Joshua, the son of Nun. see as the "Captain of the Lord's host," in armour, for their assistance against Jericho: to whom he fell down and worshipped, as a servant does to his master. Him Samuel knew as the "Anointed of God," and thence named the priests and the kings the anointed. Him David knew. and sung an hymn concerning him-"a song concerning the Beloved;" and adds, in his person, and says, "Gird thy sword upon thy thigh, O thou who art mighty in thy beauty and renown: go on, and prosper, and reign, for the sake of truth, and meekness. and righteousness, and thy right-hand shall guide thee after a wonderful manner. Thy darts are sharpened, O thou that art mighty: the people shall fall under thee in the heart of the King's enemies. Wherefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Concerning him also spake Solomon, as in his person, "The Lord created me the beginning of his ways for his works. Before the world he founded me, in the beginning, before he made the earth, before the fountains of water came, before the mountains were fastened; he begat me before all the hills." And again, "Wisdom built herself an house." Concerning him also Isaiah said, "A Branch shall come out of the root of Jesse, and a Flower shall spring out of his root." And, "There shall be a Root of Jesse, and he that is to rise to reign over the Gentiles; in him shall the Gentiles trust." And Zachariah says, "Behold thy King cometh unto thee, just, and having salvation, meek, and riding upon an ass, and upon a colt, the foal of an ass." Him Daniel describes as "the Son of Man coming to the Father," and receiving all judgment and honour from him; and as "the Stone

cut out of the mountain without hands, and becoming a great mountain, and filling the whole earth," dashing to pieces the many governments of the smaller countries, and the polytheism of gods; but preaching the one God, and ordaining the monarchy of the Romans. Concerning him also did Jeremiah prophesy, saying, "The Spirit before his face, Christ the Lord, was taken in their snares. Of whom we said, Under his shadow we shall live among the Gentiles." Ezekiel also, and the following prophets, affirm everywhere that he is the Christ, the Lord, the King, the Judge, the Law Giver, the Angel of the Father, the only begotten God. Him, therefore, do we also preach to you, and declare him to be God the Word, who ministered to his God and Father for the creation of the universe. believing in him you shall live, but by disbelieving you shall be punished; for, "he that is disobedient to the Son shall not see life, but the wrath of God abideth on him." Therefore after you have kept the festival of Pentecost, keep one week more festival, and after that fast; for it is reasonable to rejoice for the gift of God, and to fast after that relaxation. For both Moses and Elias fasted forty days; and Daniel for "three weeks of days did not eat desirable bread, and flesh and wine did not enter into his mouth." And blessed Hannah, when she asked for Samuel, said, "I have not drunk wine nor strong drink, and I pour out my soul before the Lord." And the Ninevites, when they "fasted three days and three nights," escaped the execution of wrath. And Esther, and Mordecai, and Judith, by fasting escaped the insurrection of the ungodly Holofernes and Haman. And David says, "My knees are weak through fasting, and my flesh faileth me for (want of) oil." Do you, therefore, fast, and ask your petitions of God. We enjoin you to fast every fourth day of the week, and every day of the preparation; and the surplusage of your fast bestow upon the needy every sabbath day, excepting one; and every Lord's day hold your solemn assemblies, and rejoice, for he will be guilty of sin who fasts on the Lord's day, being the day of the resurrection, or during the time of Pentecost, or in general who is sad on a festival day to the Lord. For on them we ought to rejoice and not to mourn.

BOOK VI.

CONCERNING SCHISMS.

CHAP. I. Above all things, O bishop, avoid the sad, and dangerous, and most atheistical heresies, eschewing them as fire that burns those that come near to it. Avoid also schisms; for it is neither lawful to turn one's mind towards wicked heresies, nor to separate from those of the same sentiment out of ambition.

For some who ventured to set up such practices of old did not escape punishment. For Dathan and Abiram, who set up in opposition to Moses, were swallowed up into the earth. But Corah, and those two hundred and fifty who with him raised a sedition against Aaron, were consumed by fire. Miriam also, who reproached Moses, was cast out of the camp for seven days; for she said that Moses "had taken an Ethiopian to wife." Nay, in the case of Azariah and Uzziah, the latter of which was king of Judah, but venturing to usurp the priesthood, and desiring to offer incense, which it was not lawful for him to do, was hindered by Azariah, the high-priest, and the four-score priests; and when he would not obey, he found his leprosy to arise in his forehead, and he hastened to go out, because the

Lord had reproved him. CHAP. II. Let us therefore, beloved, consider what sort of glory that of the seditious is, and what their condemnation; for if he that rises up against kings is worthy of punishment, even though he be a son or a friend, how much more he that rises up against the priests? For by how much the priesthood is more noble than the royal power, as having its concern about the soul, so much has he a greater punishment who ventures to oppose the priesthood than he who ventures to oppose the royal power; although neither of them goes unpunished: for neither did Absalom nor Abdadan escape without punishment, nor Corah and Dathan. The former rose against David, and strove concerning the kingdom; the latter against Moses, concerning pre-eminence. And they both spake evil, Absalom of his father David, as an unjust judge, saving to every one. "Thy words are good, but there is no one that will hear thee and do thee justice. Who will make me a ruler?" But Abdadan. "I have no part in David, nor any inheritance in the son of Jesse." It is plain that he could not endure to be under David's government, of whom God spake, "I have found David, the son of Jesse, a man after my heart, who will do all my commands." But Dathan and Abiram, and the followers of Corah, said to Moses, "Is it a small thing that thou hast brought us out of the land of Egypt; out of a land flowing with milk and honey? And why hast thou put out our eyes? And wilt thou rule over us? And they gathered together against him a great congregation, and the followers of Corah said, Has God spoken alone to Moses? Why is it that he has given the high-priesthood to Aaron alone? Is not all the congregation of the Lord holy? And why is Aaron alone possessed of the priesthood?" And before this one said, "Who made thee a ruler and a judge over us?"

CHAP. III. And they raised a sedition against Moses, the servant of God, the "meekest of all men," and faithful, and affronted so great a man with the highest ingratitude; him who was their law-giver, and guardian, and high-priest, and king; the administrator of divine things; one that showed, as a creator, the mighty works of the Creator; the meekest man, freest from arrogance, and full of fortitude, and most benign in his temper; one who had delivered cem from many dangers, and freed them from several deaths by

his holiness; who had done so many signs and wonders from God before the people, and had performed glorious and wonderful works for their benefit; who had brought the ten plagues upon the Egyptians; who had "divided the Red Sea," and had separated the waters as "a wall on this side and on that side," and had "led the people through them as through a dry wilderness," and had "drowned Pharaoh and the Egyptians," and all that were in the company with them, and had "made the fountain sweet for them" with wood, and had "brought water out of the stony rock" for them when they were thirsty, and had "given them manna out of Heaven," and had "distributed flesh to them out of the air." and had afforded them a "pillar of fire in the night to enlighten and conduct them, and a pillar of a cloud to shadow them in the day," by reason of the violent heat of the sun, and had exhibited to them the "law of God," engraven from the mouth, and hand, and writing of God, "in tables of stone," the perfect number of ten commandments. "To whom God spake face to face, as if a man spake to his friend." Of whom he said, "And there arose not a prophet like unto Moses." Against him arose the followers of Corah and the Reubenites, and threw stones at Moses, who prayed and said, "Accept not thou their offering." And the glory of God appeared, and sent some down to hell, and burnt up others with fire. And so as to those ringleaders of this schismatical deceit which said, "Let us make ourselves a leader," the earth opened its mouth and swallowed them up, and their tents, and what appertained to them, and they went down quick into hell; but he destroyed the followers of Corah with fire.

CHAP. IV. If, therefore, God inflicted punishment immediately on those that made a schism on account of their ambition, how much rather will he do it upon those who are the leaders of impious heresies? Will not he inflict severer punishment on those that blaspheme his providence or his creation? But do you, brethren, who are instructed out of the scripture take care not to make divisions in opinion, nor divisions in unity; for those who set up unlawful opinions are marks of perdition to the people. In like manner do not you of the laity come near to such as advance doctrines contrary to the mind of God, nor be you partakers of their impiety; for, says God, "Separate yourselves from the midst of these men, lest you perish together with them." And again, "Depart from the midst of them and separate yourselves, says the Lord, and touch not the unclean thing, and I will receive you."

CHAP. V. For those are most certainly to be avoided who blaspheme God. The greatest part of the ungodly indeed are ignorant of God; but these men, as fighters against God, are possessed with a wilful evil disposition as with a disease. For from the wickedness of these heretics "pollution is gone out upon all the earth," as says the prophet Jeremiah. For the wicked synagogue is now cast off by the Lord God, and his house is rejected by him, as he somewhere speaks, "I have forsaken mine house, I have left mine inheritance." And again says Isaiah, "I will neglect my vineyard, and it shall not be pruned nor digged, and thorns shall

spring up upon it as upon a desert; and I will command the clouds that they rain no rain upon it." He has, therefore, "left his people as a tent in a vineyard, and as a garner in a fig or olive-yard, and as a besieged city." He has taken away from them the Holv Spirit and the prophetic rain, and has replenished his Church with spiritual grace, as the "river of Egypt in the time of first fruits;" and has advanced the same "as an house upon an hill, or as an high mountain; as a mountain fruitful for milk and fatness," wherein "it has pleased God to dwell. For the Lord will inhabit therein to the end." And he says in Jeremiah, "Our sanctuary is an exalted throne of glory." And he says in Isaiah, "And it shall come to pass in the last days that the mountain of the Lord shall be glorious, and the house of the Lord shall be upon the top of the mountains, and shall be advanced above the hills." Since, therefore, he has forsaken his people he has also left his temple desolate, and rent the veil of the temple, and took from them the Holy Spirit. For, says he, "Behold your house is left unto you desolate:" and he has bestowed upon you, the converted of the Gentiles, spiritual grace, as he says by Joel, "And it shall come to pass after these things, saith God, that I will pour out of my Spirit upon all flesh, and your sons shall prophesy, and your daughters shall see visions, and your old men shall dream dreams." For God has taken away all the power and efficacy of his Word, and suchlike visitations from that people, and has transferred it to you, the converted of the Gentiles. For on this account the devil himself is very angry at the holy Church of God; he is removed to you, and has raised against you adversities, seditions, and reproaches; schisms, and heresies. For he had before subdued that people to himself, by their slaying of Christ. But you who have left his vanities he tempts in different ways, as he did the blessed Job; for indeed he opposed that great high-priest Joshua, the son of Josedek, and he oftentimes sought to sift us, that our faith might fail. But our Lord and Master having brought him to trial, said unto him, "The Lord rebuke thee, O devil; and the Lord who hath chosen Jerusalem rebuke thee. Is not this plucked out of the fire as a brand?" And who said then to those that stood by the high-priest, "Take away his ragged garments from him, and added, "Behold I have taken thine iniquities away from thee." He will say now, as he said formerly of us when we were assembled together, "I have prayed that your faith may not fail."

. Char. VI. For even the Jewish nation had wicked heresies; for of them were the Sadducees, who do not confess the resurrection of the dead; and the Pharisees, who ascribe the practice of sinners to fortune and fate; and the Basmotheans, who deny Providence, and say that the world is made by spontaneous motion, and take away the immortality of the soul; and the Hemerobaptists, who every day, unless they wash, do not eat—nay, and unless they cleanse their beds, and tables, or platters, and cups, and seats, do not make use of any of them; and those who are newly risen amongst us, the Ebionites, who will have the Son of God to be a

mere man, begotten by human pleasure, and the conjunction of Joseph and Mary. There are also those that separate themselves from all these, and observe the laws of their fathers, and these are the Essenes. These, therefore, arose among the former people. And now the evil one, who is wise to do mischief, and as for goodness knows no such thing, has overcome some among us, and has

wrought by them heresies and schisms.

CHAP. VII. Now the original of the new heresies began thus: The Devil entered into one Simon, of a village Gitthon, a Samaritan, by profession a magician, and made him the minister of his wicked design. For when Philip, our fellow apostle, by the gift of the Lord and the energy of his spirit, performed the miracles of healing in Samaria, insomuch that the Samaritans were affected, and embraced the faith of the God of the Universe, and of the Lord Jesus, and were baptized into his name; nay, and that Simon himself. when he saw the signs and wonders which were done without any magic ceremonies, fell into admiration, and "believed and was baptized," and continued in fasting and prayer, we heard of the grace of God which was among the Samaritans by Philip, and came down to them, and enlarging much upon the word of doctrine, we laid our hands upon all that were baptized, and we conferred upon them the participation of the spirit. But when Simon saw that the spirit was given to believers by the imposition of our hands, he took money and offered it to us, saying, "Give me also the power, that on whomsoever I also shall lay my hand he may receive the Holy Ghost:" being desirous that as the Devil deprived Adam, by his tasting of the tree, of that immortality which was promised him, so also that Simon might entice us by the receiving of money, and might thereby cut us off from the gift of God, that so by exchange we might part with to him, for money, the inestimable gift of the spirit; but as we were all troubled at this offer, I Peter, with a fixed attention on that malicious serpent which was in him, said to Simon, "Let thy money go with thee to perdition, because thou hast thought to purchase the gift of God with money. Thou hast no part in this matter, nor lot in this faith; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray to the Lord, if perhaps the thought of thine heart may be forgiven thee; for I perceive thou art in the gall of bitterness, and the bond of iniquity." But then Simon was terrified, and said, "I entreat you pray ye to the Lord for me, that none of these things which ye have spoken come upon me."

.CHAP. VIII. But when we went forth among the Gentiles to preach the word of life, then the Devil wrought in the people to send after us false apostles to the corrupting of the word, and they sent forth one Cleobius, and joined him with Simon, and these became disciples to one Dositheus, whom they despising, put him down from the principality. Afterwards also others were the authors of absurd doctrines—Cerinthus, and Marcus, and Menander, and Basilides, and Saturnilus. Of these some own the doctrine of many gods, some only of three, but contrary to each other, without beginning, and ever with one another, and some of an in-

finite number of them, and those unknown ones also. And some reject marriage, and their doctrine is that it is not the appointment of God; and others abhor some kinds of food; some are impudent in uncleanness, such as those that are falsely called Nicolaitens. And Simon meeting me, Peter, first at Cæsarea Stratonis (where the faithful Cornelius, a Gentile, believed on the Lord Jesus by me) endeavoured to pervert the word of God: there being with me the holy children Zacheus, who was once a publican, and Barnabas. and Nicetas, and Aquila, who were brethren, and Clement, the bishop and citizen of Rome, who was the disciple of Paul, our fellow apostle and fellow helper in the Gospel. I thrice discoursed before them with him concerning the true prophet, and concerning the monarchy of God, and when I had overcome him by the power of the Lord, and had put him to silence, I drove him away into

Italy.

CHAP. IX. Now when he was in Rome he mightily disturbed the Church, and subverted many, and brought them over to himself, and astonished the Gentiles with his skill in magic, insomuch that once in the middle of the day he went into their theatre, and commanded the people that they should bring me also by force into the theatre, and promised he would fly in the air; and when all the people were in suspense at this, I prayed by myself: and indeed he was carried up into the air by dæmons, and did fly on high in the air, saying that he was returning into heaven, and that he would supply them with good things from thence. And the people making acclamations to him as to a god, I stretched out my hands to heaven, with my mind, and besought God, through the Lord Jesus, to throw down this pestilent fellow, and to destroy the power of those dæmons, that made use of the same for the seduction and perdition of men, to dash him against the ground, and bruise him. but not to kill him: and then fixing my eyes on Simon, I said to him, "If I be a man of God, and a real apostle of Jesus Christ, and a teacher of piety, and not of deceit, as thou art, Simon. I command the wicked powers of the apostate from piety, by whom Simon the magician is carried, to let go their hold, that he may fall down headlong from his height, that he may be exposed to the laughter of those that have been seduced by him." When I had said these words, Simon was deprived of his powers, and fell down headlong with a great noise, and was violently dashed against the ground, and had his hip and ankle bones broken; and the people cried out, saying, "There is one only God, whom Peter rightly preaches in truth." And many left him; but some who were worthy of perdition continued in his wicked doctrine. And after this manner this most atheistical heresy was fixed in Rome, and the Devil wrought by the rest of the false apostles also.

CHAP. X. Now all these had one and the same design of atheism to blaspheme Almighty God, to spread their doctrine that he is an unknown being, and not the Father of Christ, nor the creator of the world, but one who cannot be spoken of, ineffable, not to be named, and begotten by himself: that we are not to make use of law and the prophets: that there is no providence, and no re-

surrection to be believed: that there is no judgment nor retribution: that the soul is not immortal: that we must only include our pleasures, and turn to any sort of worship without distinction. Some of them say that there are many Gods, some that there are three Gods without beginning, some that there are two unbegotten Gods, some that there are innumerable Æons; farther, some of them teach that men are not to marry, and must abstain from flesh and wine, affirming that marriage, and the begetting of children, and the eating of certain foods, are abominable, that so, as sober persons, they may make their wicked opinions to be received as worthy of belief; and some of them absolutely prohibit the eating of flesh, as being the flesh not of brute animals, but of creatures that have a rational soul, as though those that ventured to slay them would be charged with the crime of murder; but others of them affirm that we must only abstain from swines' flesh, but may eat such as are clean by the law; and that we ought to be circumcised according to the law, and to believe in Jesus as in an holy man and a prophet. But others teach that men ought to be impudent in uncleanness, and to abuse the flesh, and to go through all unholy practices, as if this were the only way for the soul to avoid the rulers of this world. Now all these are the instruments of the Devil and the children of wrath.

CHAP. XI. But we, who are the children of God and the sons of peace, do preach the holy and right word of piety, and declare one only God, the Lord of the law and of the prophete, the maker of the world, the Father of Christ, not a being that caused himself, or begat himself, as they suppose, but eternal, and without original, and inhabiting light inaccessible: not two or three, or manifold, but eternally one only: not a being that cannot be known or spoken of, but who was preached by the law and the prophets, the Almighty, the supreme governor of all things, the all-powerful being, the God and Father of the Only Begotten, and of the first-born of the whole creation, one God, the Father of one Son, not of many, the maker of one comforter by Christ, the maker of the other orders, the one creator of the several creatures by Christ, the same their preserver and legislator by him, the cause of the resurrection and of the judgment, and of the retribution which shall be made by him; that this same Christ was pleased to become man, and conversed without sin, and suffered, and rose from the dead, and returned to him that sent him. We also say that every creature of God is good, and nothing abominable: that everything for the support of life, when it is partaken of righteously, is very good. For, according to the Scripture, "All things are very good." We believe that lawful marriage, and the begetting of children, is honourable and undefiled; for difference of sexes were formed in Adam and Eve for the increase of mankind. We profess that the soul is [incorporeal and immortal in us, but not corruptible as bodies are, but immortal, as being a rational and free being. We abhor all unlawful mixtures. and that which is practised by some against nature, as wicked and impious. We profess there will be a resurrection, both of the just and unjust, and a retribution. We profess that Christ is not a mere man, but God the word and man, the mediator between God and men, the high priest of the Father. Nor are we circumcised with the Jews, as knowing that he is come "to whom the inheritance was reserved," and on whose account the families were kept distinct, "the expectation of the Gentiles, Jesus Christ, who sprang out of Judah, "the son from the branch, the flower from Jesse, whose government is upon his shoulders."

. CHAP. XII. But because this heresy did then seem the more powerful to seduce men, and the whole Church was in danger, we the twelve, assembled together at Jerusalem (for Matthias was chosen to be an apostle in the room of the betrayer, and took the lot of Judas, as it is said, his bishopric let another take), we deliberated, together with James the Lord's brother, what was to be done; and it seemed good to him, and to the elders, to speak to the people words of doctrine. For certain men likewise went down from Judea to Antioch, and taught the brethren who were there, saying. "Unless ve be circumcised after the manner of Moses, and walk according to the other customs which he ordained, ye cannot be saved." When therefore there had been no small dissension and disputation. the brethren which were at Antioch, when they knew that we were all met together about this question, sent out unto us men, who were faithful and understanding in the Scriptures, to learn concerning this question; and they, when they were come to Jerusalem, declared to us what questions were arisen in the church of Antioch. namely, that some said men ought to be circumcised, and to observe the other purifications. And when some said one thing, and some another, I, Peter, stood up, and said unto them, "Men and brethren, ye know how that from ancient days God made choice among you that the Gentiles should hear the word of the Gospel by my mouth, and believe; and God which knoweth the hearts bear them witness." For an angel of the Lord appeared on a certain time to Cornelius, who was a centurion of the Roman government, and spake to him concerning me that he should send for me, and hear the word of life from my mouth. He therefore sent for me from Joppa to Cæsarea Stratonis; and when I was ready to go to him I would have eaten, and while they made ready I was in the upper room praying, and I saw heaven opened, and a vessel knit at the four corners like a splendid sheet let down to the earth, wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the heaven; and there came a voice out of heaven to me, saying, "Arise, Peter; kill, and eat." And I said. "By no means, Lord, for I have never eaten anything common or And there came a voice a second time, saving. What God hath cleansed, that call not thou common. And this was done thrice, and the vessel was received again up into heaven. But as I doubted what this vision should mean, the spirit said to me, Behold, men seek thee: but rise up, and go thy way with them, nothing doubting, for I have sent them." These men were those which came from the centurion, and so by reasoning I understood the word of the Lord which is written, "Whosoever shall call on the name of the Lord shall be saved." And again, "All the ends of

the earth shall remember, and turn unto the Lord, and all the families of the heathen shall worship before him; for the kingdom is the Lord's, and he is the governor of the nations." And observing that there were expressions everywhere concerning the calling of the Gentiles, I rose up and went with them, and entered into the man's house; and while I was preaching the word, "the Holy Spirit fell upon him, and upon those that were with him, as it did upon us at the beginning; and he put no difference between us and them, purifying their hearts by faith: and I perceive that God is no respecter of persons, but that in every nation he that feareth him, and worketh righteousness will be accepted with him. But even the believers, which were of the circumcision, were astonished at this." "Now, therefore, why tempt ye God to lay an heavy yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? By the grace of the Lord we believe we shall be saved even as they." For the Lord has loosed us from our bonds, and has made our burthen light, and has loosed the heavy yoke from us by his clemency. While I spake these things the whole multitude kept silence. But James, the Lord's brother. answered and said, "Men and brethren, hearken unto me; Symeon hath declared how God at first visited to take out a people from the Gentiles for his name. And to this agree the words of the prophets, as it is written, Afterwards I will return, and will raise again and rebuild the tabernacle of David, which is fallen down; and I will rebuild its ruins, and will again set it up, that the residue of men may seek after the Lord, and all the nations upon whom my name is called, saith the Lord, who doth these things. Known unto God are all his works, from the beginning of the world. Wherefore my sentence is, that we do not trouble those who from among the Gentiles turn unto God; but to charge them that they abstain from the pollutions of the Gentiles, namely, from what is sacrificed to idols, and from blood, and from things strangled, and from fornication:" which laws were given to the ancients, who lived before the law under the law of nature, Enos, Enoch, Noah, Melchisedech. Job, and if there be any other of the same sort. Then it seemed good to us the apostles, and to James the Bishop, and to the elders, with the whole Church, to send men chosen from among our own selves, with Barnabas and Paul of Tarsus, the apostle of the Gentiles. and Judas, who was called Barsabbas, and Silas, chief men among the brethren, and wrote by their hand as follows: "The apostles and elders, to the brethren af Antioch, Syria, and Cicilia of the Gentiles, send greeting: since we have heard that some from us have troubled you with words, subverting your souls, to whom we gave no such commandment, it has seemed good to us, when we were met together with one accord, to send chosen men to you. with our beloved Barnabas and Paul, men that have hazarded their lives for our Lord Jesus Christ, by whom ye sent unto us: we have sent also with them Judas and Silas, who shall themslyes declare the same things by mouth. For it seemed good to the Holy Ghost. and to us, to lay no other burthen upon you than these necessary things: that ye abstain from things offered to idols, and from blood.

and from things strangled, and from formcation; from which things, if ye keep yourselves, ye shall do well. Fare ye well." We accordingly sent this epistle, but we ourselves remained in Jerusalem many days, consulting together for the public benefit, for the

well-ordering of all things.

CHAP. XIII. But after a long time we visited the brethren, and confirmed them with the word of piety, and charged them to avoid those who, under the name of Christ and Moses, war against Christ and Moses, and in the clothing of sheep hide the wolf; for these are false Christs, and false prophets, and false apostles, deceivers and corrupters, portions of foxes, the destroyers of the herbs of the vineyards, "for whose sake the love of many will wax cold; but he that endureth stedfast to the end, the same shall be saved;" concerning whom, that he might secure us, the Lord declared, saying, "There will come to you men in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits, take care of them." "For false Christs and false prophets shall arise, and shall deceive many."

CHAP. XIV. On whose account also we who are now assembled iu one place [Peter and Andrew, James and John the sons of Zebedee, Philip and Bartholomew, Thomas and Matthew, James the son of Alphæus and Lebbæus, whose surname was Thaddæus, and Simon the Canaanite, and Matthias, who was chosen to be one of us by lot in the place of Judas, and James the Lord's brother. the bishop of Jerusalem, and Paul the teacher of the Gentiles, the chosen vessel, who are assembled in one place, all being present (but Paul), have written to you this Catholic doctrine, for the confirmation of you, to whom the oversight of the universal Church is committed; wherein we declare unto you that there is only one God Almighty, besides whom there is no other, and that you must worship and adore him alone, through Jesus Christ our Lord, in the most Holy Spirit; that you are to make use of the sacred Scriptures, the law, and the prophets, to honour your parents, to avoid unlawful actions, and to believe the resurrection, and the judgment, and to expect the retribution, and to use all his creatures with thankfulness, as the works of God, and having no evil in them, to marry after a lawful manner, for such marriage is unblameable; for "the woman is suited to the man by the Lord;" and the Lord says, "He that made them from the beginning made them male and female," and said, " For this cause shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh." Nor let it be esteemed lawful after marriage to put her away who is without blame; for, says he, "Thou shalt take care to thy spirit, and shalt not forsake the wife of thy youth, for she is the partner of thy life, and the remains of thy spirit. I and no other have made her." For the Lord says, "What God has joined together let no man put asunder." For the wife is the partner of life, united by God into one body from two; but he that divides that again into two which is become one is the enemy of the creation of God, and the adversary of his providence. In like manner, he that retains her that is corrupted is a transgressor of

the law of nature, since "he that retains an adultress is foolish and wicked;" for, says he, "Cut her off from thy flesh," for she is not an help, but a snare, bending her mind from thee to another. Nor he ye circumcised in your flesh, but let the circumcision which is of the heart by the spirit suffice for the faithful; for says he, "Be ye circumcised to your God;" and "Be ye circumcised in the fore skin of your heart."

CHAP. XV. Be ve likewise contented with one baptism alone. that which is into the death of the Lord, not that which is conferred by wicked heretics, but that which is conferred by unblameable priests, "into the name of the Father, and of the Son, and of the Holy Ghost;" and let not that which comes from the ungodly be received by you, nor let that which is done by the godly be disannulled by a second. For as there is one God, one Christ, and one comforter, and one death of the Lord in the body, so let that baptism which is unto him be but one. But those that receive polluted baptism from the ungodly will become partners in their opinions, for they are not priests; for God says to them, "Because thou hast rejected knowledge I will also reject thee from the office of a priest to me." Nor indeed are those that are baptized by them initiated, but are polluted, not receiving the remission of sins, but the bond of impiety. And besides, they that attempt to baptize those already initiated crucify the Lord afresh, slay him a second time, laugh at divine and ridicule holy things, affront the spirit, dishonour the sacred blood of Christ as common blood, are impious against him that sent, him that suffered, and him that witnessed. Nay, he that, out of contempt, will not be baptized, shall be condemned as an unbeliever, and shall be reproached as ungrateful and foolish. For the Lord says, "Except a man be baptized by water and the spirit, he shall by no means enter into the kingdom And again, "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." he that says, When I am dying I will be baptized, lest I should sin and defile my baptism, the same is ignorant of God and forgetful of his own nature; for, "Do not thou delay to turn unto the Lord, for thou knowest not what the next day will bring forth." Do you also baptize your infants, and bring them up in the nurture and admonition of God; for, says he, "Suffer the little children to come unto me, and forbid them not."

CHAP. XVI. We have sent all these things to you that ye may know our opinion, what it is; and that ye may not receive those books which obtain in our name, but are written by the ungodly. For you are not to attend to the names of the apostles, but to the nature of the things, and their settled opinions. For we know that Simon and Cleobius, and their followers, have compiled poisonous books under the name of Christ, and of his disciples, and do carry them about in order to deceive you, who love Christ, and us, his servants. And among the ancients also some have written apocryphal books of Moses, and Enoch, and Adam, and Isaiah, and David, and Elias, and of the three patriarchs, pernicious and repugnant to the truth. The same things even now have the

heretics done, reproaching the creation, marriage, Providence, the begetting of children, the law and the prophets; inscribing certain barbarous names, and, as they think of angels, but, to speak the truth, of demons, which suggest things to them. Whose doctrine eschew, that ye may not be partarkers of the punishment due to those that write such things, for the seduction and perdition of the faithful and unblameable disciples of the Lord Jesus.

CHAP. XVII. We have already said that a bishop, a presbyter, and a deacon, when they are constituted, must be but once married. whether their wives be alive or whether they be dead; and that it is not lawful for them if they are unmarried when they are ordained to be married afterwards; or, if they be then married, to marry a second time, but to be content with that wife which they had when they came to ordination. We also appoint that the ministers, and singers, and readers, and porters, shall be only once married. But if they entered into the clergy before they were married, we permit them to marry, if they have an inclination thereto, lest they sin and incur punishment. But we do not permit any one of the clergy to take to his wife either an whore, or a servant, or a widow, or one that is divorced, as also the law says. Let the deaconess be a pure virgin, or, at least, a widow, who has been but once married, faith-

ful, and well esteemed.

CHAP. XVIII. Receive ye the penitent, for this is the will of God in Christ. Instruct the catechumens in the elements of religion, and then baptize them. Eschew the atheistical heretics who are past repentance, and separate them from the faithful, and excommunicate them from the Church of God, and charge the faithful to abstain entirely from them, and not to partake with them either in sermons or prayers. For these are those that are enemies to the Church, and lay snares for it; who corrupt the flock and defile the heritage of Christ, pretenders only to wisdom, and the vilest of men. Concerning whom Solomon the wise said, "The wicked doers pretend to act piously." For, says he, "There is a way which seemeth right to some, but the ends thereof look to the bottom of hell." These are they concerning whom the Lord declared his mind with bitterness and severity, saying, that "they are false Christs and false prophets" who have blasphemed the Spirit of Grace, and done despite to the gift they had from him after the grace of baptism, "to whom forgiveness shall not be granted, neither in this world nor in that which is to come." Who are both more wicked than the Jews, and more atheistical than the Gentiles: who blaspheme the God over all, and tread under foot his Son, and do despite to the doctrine of the Spirit; who deny the Words of God, or pretend hypocritically to receive them, to the affronting of God and the deceiving of those that come among them; who abuse the holy scriptures, and as for righteousness, they do not so much as know what it is; who spoil the Church of God as "the little foxes do the vineyard." Whom we exhort you to avoid, lest you lay traps for your own souls. "For he that walketh with wise men shall be wise, but he that walketh with the foolish shall be known;" for we ought neither to run along with a thief, nor put in our lot with an adulterer. Since holy David says, "O Lord, I have hated them that hate thee; and I am withered away on account of thy enemies. I hated them with a perfect hatred; they were to me as enemies." And God reproaches Jehosaphat with his friendship towards Ahab, and his league with him, and with Ahaziah, by Jehu, the prophet, "Art thou in friendship with a sinner? or dost thou aid him that is hated by the Lord? For this cause the wrath of the Lord would be upon thee suddenly, but that thy heart is found perfect with the Lord. For this cause the Lord hath spared thee; yet are thy works shattered, and thy ships broken to pieces." Eschew, therefore, their fellowship, and estrange yourselves from their friendship. For concerning them did the prophet declare and say, "It is not lawful to rejoice with the ungodly," says the Lord. For these are hidden wolves, dumb dogs that cannot bark, who at present are but few; but in process of time, when the end of the world draws nigh, will be more in number, and more troublesome. Of whom, said the Lord, "Will the Son of Man, when he comes, find faith on the earth?" And, " because iniquity shall abound the love of many shall wax cold." And, "there shall come false Christs and false prophets, and shall show signs in the heaven, so as if it were possible to deceive the elect." From whose deceit God, through Jesus Christ, who is our hope, will deliver us; for we ourselves, as we passed through the nations and confirmed the Churches, curing some with much exhortation and healing words, we reduced them again when they were ready to die by deceit; but those that were incurable we cast them out from the flock, that they might not infect the lambs which were found with their scabby disease; but might continue before the Lord God pure and undefiled, sound and unspotted. And this we did in every city everywhere through the whole world, and have left to you, the bishops, and to the rest of the priests, this very Catholic doctrine worthily and righteously, as a memorial or confirmation to those who have believed in God: and we have sent it by our fellow-minister, Clement, our most faithful and intimate son in the Lord, together with Barnabas and Timothy, our most dearly beloved son, and the genuine Mark.

Together with whom we recommend to you also Titus, and Luke, and Jason, and Lucius, and Sosipater. By whom also we exhort you in the Lord to abstain from your old conversation, vain bonds, separations, observances, distinction of meats, and daily washings. For, "old things are passed away; behold, all things are become new."

CHAP. XIX. For since ye have known God through Jesus Christ, and all his dispensation, as it has been from the beginning; that he gave a plain law to assist the law of nature, such an one as is pure, saving, and holy, in which his own name was inscribed perfect, which is never to fail, being complete in ten commands, unspotted, converting souls; which when the Hebrews forgot, he put them in mind of it by the prophet Malachi, saying, "Remember ye the law of Moses, the man of God, who gave you in charge commandments and ordinances." Which law is so very holy and righteous that even our Saviour, when on a certain time he healed one leper, and afterwards nine, said to the first, "Go show thyself

to the high-priest, and offer the gift which Moses commanded, for a testimony unto them." And afterwards to the nine, "Go show yourselves to the priests." For he nowhere has dissolved the law, as Simon pretends, but fulfilled it; for, he says, "one iota or one tittle shall not pass from the law until all be fulfilled." For. says he, "I come not to dissolve the law, but to fulfil it." For Moses himself, who was at once the law-giver, and the high-priest, and the prophet, and the king; and Elijah, the zealous follower of the prophets, were present at our Lord's transfiguration in the mountain, and witnesses of his incarnation, and of his sufferings. as the friends and domestics of Christ; but not as enemies and strangers. Whence it is demonstrated that the law is good and

holy, as also the prophets.

CHAP. XX. Now the law is the Decalogue, which the Lord promulgated to them with an audible voice, before the people made that calf which represented the Egyptian Apis. And the law is righteous, and therefore is it called "the law," because judgments are thence made according to the law of nature, which the followers of Simon abuse, supposing they shall not be judged thereby, and so shall escape punishment. This law is good, holy, and such as lays no compulsion in things positive: for he says, "If thou wilt make me an altar, thou shalt make it of earth:" it does not say "Make one," but, "If thou wilt make." It does not impose a necessity, but gives leave to their own free liberty. For God does not stand in need of sacrifices, being by nature above all want. But knowing that, as of old, Abel, beloved of God, and Noah, and Abraham, and those that succeeded, without being required, but only moved of themselves by the law of nature, did offer sacrifice to God, out of a grateful mind: so he did now permit the Hebrews; not commanding, but if they had a mind, permitting them; and if they offered from a right intention, showing himself pleased with their sacrifices. Therefore he says, "If thou desirest to offer, do not offer to me as to one that stands in need of it, for I stand in need of nothing; for the world is mine, and the fulness thereof." But when this people became forgetful of that, and called upon a calf, as god, instead of the true God, and to him did ascribe the cause of their coming out of Egypt, saying, "These are thy gods, O Israel, which have brought thee out of the land of Egypt:" And when these men had committed wickedness with the "similitude of a calf that eateth hay," and denied God who had visited them by Moses in their afflictions, and had done signs with his hand and rod, and had smitten the Egyptians with ten plagues; who had divided the waters of the Red Sea into two parts, who had led them in the midst of the water, as a horse upon the ground; who had drowned their enemies, and those that laid wait for them: who at Marah had made sweet the bitter fountain; who had brought water out of the sharp rock, till they were satisfied; who had overshadowed them with a pillar of a cloud, on account of the immoderate heat, and with a pillar of fire, which enlightened and guided them, when they knew not which way they were to go; who gave them manna from heaven, and gave them quails for flesh from he sea: who gave them the law in the mountain; whose voice he

had vouchsafed to hear; him did they deny, and said to Aaron, "Make us gods who shall go before us:" and they "made a molten calf, and sacrificed to an idol:" then was God angry, as being ungratefully treated by them, and bound them with bonds which could not be loosed, with a mortifying burthen, and a hard collar: and no longer said, "If thou makest," but, "Make an altar," and sacrifice perpetually; for thou art forgetful and ungrateful. Offer burnt offerings therefore continually, that thou mayest be mindful of me. For since thou hast wickedly abused thy power, I lay a necessity upon thee for the time to come, and I command thee to abstain from certain meats, and I ordain thee the distinction of clean and unclean creatures, although every creature is good, as being made by me; and I appoint thee several separations, purgations, frequent washings and sprinklings, several purifications, and several times of rest; and if thou neglectest any of them. I determine that punishment which is proper to the disobedient: that being pressed and galled by the collar, thou mayest depart from the error of polytheism, and laying aside that "These are thy gods, O Israel" mayest be mindful of that, "Hear, O Israel, the Lord our God is one Lord;" and mayest run back again to that law which is inserted by me in the nature of all men, "That there is only one God in heaven, and on earth; and to love him with all the heart, and all the might, and all the mind:" and to fear none but him, nor to admit the names of other gods into thy mind, nor to let thy tongue utter them out of thy mouth. He bound them for the hardness of their hearts, that by the observing to sacrifice, and to rest, and to purify themselves, and the like, they might come to the knowledge of God, who ordained these things for them.

CHAP. XXI. "But blessed are your eyes, for they see; and your ears, for they hear." Yours, I say, who have believed in the one God, not by necessity, but by a sound understanding, in obedience to him that called you. For you are released from the bonds, and freed from the servitude: for, says he, "I call you no longer servants, but friends; for all things that I have heard of my Father, have I made known unto you." For to them that would not see nor hear, not for the want of those senses, but the excess of their wickedness, "I gave statutes that were not good, and judgments whereby they would not live;" they are looked upon as "not good," as burnings and a sword, and medicines are esteemed enemies by the sick, and impossible to be observed on account of their obstinacy: whence also they brought death upon them, being not obeved.

CHAP. XXII. You therefore are bleased who are delivered from the curse: for Christ, the Son of God, by his coming has confirmed and completed the law, but has taken away the additional precepts, although not all of them, yet at least the most grievous ones; having confirmed the former, and abolished the latter; and has again act the free-will of men at liberty, not subjecting him to the penalty of a temporal death, but giving laws to him according to another constitution. Wherefore he says, "If any man will come

after me, let him come." And again, "Will ye also go away?" And besides, before his coming he refused the sacrifices of the people, while they frequently offered them, when they sinned against him, and thought he was to be appeased by sacrifices, but not by repentance. For thus he speaks, "Why dost thou bring to me frankincense from Saba, and cinnamon from a remote land? Your burnt offerings are not acceptable, and your sacrifices are not sweet to me:" And afterwards, "Gather your burnt offerings, together with your sacrifices, and eat flesh. For I did not command you, when I brought you out of the land of Egypt, concerning burnt offerings and sacrifices." And he says by Isaiah, "To what purpose do ye bring me a multitude of sacrifices? I am full of burnt offerings of rams, and I will not accept the fat of lambs, and the blood of bulls and of goats. Nor do you come and appear before me: for who hath required these things at your hands? Do not go on to tread my courts any more. If you bring me fine flour, it is vain: incense is an abomination unto me: your new moons and your sabbaths, and your great day, I cannot bear them: your fasts, and your rests, and your feasts, my soul hateth them; I am very full of them." And he says by another, "Depart from me: the sound of thine hymns, and the psalms of thy musical instruments, I will not hear." And Samuel says to Saul, when he thought to sacrifice, "Obedience is better than sacrifice, and hearkening than the fat of rams. For, behold, the Lord does not so much delight in sacrifice, as in obeying him." And he says by David. "I will take no calves out of thine house, nor he-goats out of thy flock. If I should be hungry, I would not tell thee; for the whole world is mine, and the fulness thereof. Shall I eat the flesh of bulls, and drink the blood of goats? Sacrifice to God the sacrifice of praise, and pay thy vows to the Most High." And in all the scriptures in like manner he refuses their sacrifices, on account of their sinning against him. For, "The sacrifices of the wicked are an abomination with the Lord, since they offer them in an unlawful manner." And again, "Their sacrifices are to them as bread of lamentation; all that eat of them shall be defiled." If therefore before his coming he sought for "a clean heart," and "a contrite spirit," more than sacrifices, much rather would be abrogate those sacrifices, I mean those by blood, when he came. Yet he so abrogated them, as that he first fulfilled them. For he was both circumcised, and sprinkled, and offered sacrifices, and whole burnt offerings, and made use of the rest of their customs. And he that was the lawgiver became himself the fulfilling of the law: not taking away the law of nature, but abrogating those additional laws that were afterwards introduced, although not all of them neither.

CHAP. XXIII. For he did not take away the law of nature, but confirmed it. For he that said in the law, "The Lord thy God is one Lord;" the same says in the gospel, "That they might know thee the only true God." And he that said, "Thou shalt love thy neighbour as thyself," says in the gospel, renewing the same precept, "A new commandment I give unto you, That ye love one another."

He who then forbad "murder," does now forbid "causeless anger." He that forbad "adultery." does now forbid "all unlawful lust." He that forbad "stealing," now pronounces him most happy who "supplies those that are in want out of his own labours." He that forbad "hatred," now pronounces him blessed that "loves his enemies." He that forbad "revenge," now commands "long-suffering;" not as if just revenge were an unrighteous thing, but because long-suffering is more excellent. Nor did he make laws to root out our natural passions, but only to forbid the excess of them. He who had commanded to "honour our parents," was himself "subject to them." He who had commanded to "keep the Sabbath," by resting thereon for the sake of meditating on the laws, has now commanded us to consider of the law of creation, and of providence every day, and to return thanks to God. He abrogated circumcision, when he had himself fulfilled it: for he it was "to whom the inheritance was reserved, who was the expectation of the nations." He who made a law for "swearing rightly," and forbad "perjury," has now charged us "not to swear at all." He has in several ways changed baptism, sacrifice, the priesthood, and the divine service, which was confined to one place: for instead of daily baptisms he has given only one, which is that into his death. Instead of one tribe, he has appointed that out of every nation the best should be ordained for the priesthood; and that not their bodies should be examined for blemishes, but their religion and their lives; instead of a bloody sacrifice, he has appointed that reasonable and unbloody mystical one of his body and blood, which is performed to represent the death of the Lord, by symbols: instead of the divine service confined to one place, he has commanded and appointed that he should be "glorified from sun-rising to sun-setting in every place" of his dominion. He did not therefore take away the law from us, but the bonds. For concerning the law, Moses says, "Thou shalt meditate on the word which I commanded thee, sitting in thine house, and rising up, and walking in the way." And David says, "His delight is in the law of the Lord, and in his law will he meditate day and night." For everywhere would he have us subject to his laws, but not transgressors of them. For, says he, "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that search out his testimonies; with their whole heart shall they seek him." And again, "Blessed are we, O Israel, because those things that are pleasing to God are known to us." And the Lord says, "If ye know these things, happy are ye if ye do them."

CHAP. XXIV. Nor does he desire that the law of righteousness should only be demonstrated by us, but he is pleased that it should appear and shine by the means of the Romans; for these Romans, although they have not believed in the Lord, yet have left off their polytheism and injustice, and entertain the good, and punish the bad. But they hold the Jews under tribute, and do not suffer them

to make use of their own ordinances.

CHAP. XXV. Because indeed they drew servitude upon themselves voluntarily when they said, "We have no king but Cæsar,"

and "If we do not slay Christ all men will believe in him, and the Romans will come, and will take away both our place and nation:" and so they prophesied unwittingly. For accordingly the nations have believed on him, and they themselves are deprived by the Romans of their power and of their legal worship. They also are forbidden to slay whom they please, and to sacrifice when they will. Wherefore they are accursed, as not able to perform the things they are commanded to do; for, says he, "Cursed be he that does not continue in all things that are written in the book of the law to do them." Now it is impossible, in their dispersion, while they are among the heathen, for them to perform all things in their law; for the divine Moses forbids both to rear an altar out of Jerusalem and to read the law out of the bounds of Judea. Let us therefore follow Christ, that we may inherit his blessings. Let us walk after the law, and the prophets, by the Gospel. Let us eschew the worshippers of many gods, and the murderers of Christ, and the murderers of the prophets, and the wicked and atheistical heretics. Let us be obedient to Christ as to our king, as having authority to change the several constitutions, and having as a legislator wisdom to make new constitutions in different circumstances, yet so that

everywhere the laws of nature be immutably preserved. CHAP. XXVI. Do you therefore, O bishops, and ye of the laity, avoid all heretics who abuse the law and the prophets; for they are enemies to God Almighty, and disobey him, and do not confess Christ to be the Son of God; for they also deny his generation according to the flesh: they are ashamed of the cross; they abuse his passion and his death; they know not his resurrection; they take away his generation before all ages. Nay, some of them are impious after another manner, imagining the Lord to be a mere man, supposing him to consist of a soul and body; but others of them suppose that Jesus himself is the God over all, and glorify him as his own Father, and suppose him to be both the Son and the Comforter; than which doctrines what can be more detestable? Others again of them do refuse certain meats, and say that marriage, with the procreation of children, is evil, and the contrivance of the devil; and being ungodly themselves, they are not willing to rise again, on account of their wickedness. Wherefore also they ridicule the resurrection, and say, We are holy people, unwilling to eat and to drink; and they fancy that they shall rise again from the dead demons without flesh, who shall be condemned for ever in eternal fire. Fly therefore from them, lest ye perish with them in

CHAP. XXVII. Now if any persons keep to the Jewish customs and observances concerning the natural gonorrhoea and nocturnal pollutions, and the lawful conjugal acts, let them tell us whether in those hours or days when they undergo any such thing they observe not to pray, or to touch a Bible, or to partake of the eucharist? And if they own it to be so, it is plain they are void of the Holy Spirit, which always continues with the faithful. For concerning holy persons Solomon says "that every one may prepare himself that so when he sleeps it may keep him, and when he arises it may talk

their impieties.

with him." For if thou thinkest, O woman, when thou art seven days in thy separation, that thou art void of the Holy Spirit, then if thou shouldest die suddenly thou wilt depart void of the Spirit, and without assured hope in God; or else thou must imagine that the Spirit always is inseparable from thee, as not being in a place. But thou standest in need of prayer and the eucharist, and the coming of the Holy Ghost, as having been guilty of no fault in this matter; for neither lawful mixture, nor child bearing, nor the menstrual purgation, nor nocturnal pollution, can defile the nature of a man, or separate the Holy Spirit from him. Nothing but wickedness and unlawful practice can do that: for the Holy Spirit always abides with those that are possessed of it, so long as they are worthy; and those from whom it is departed, it leaves them desolate, and exposed to the wicked spirit. Now every man is filled either with the holy or with the unclean spirit; and it is not possible to avoid the one or the other, unless they can receive the opposite spirits: for the comforter hates every lie, and the devil hates all truth. But every one that is baptized agreeably to the truth is separated from the diabolical spirit, and is under the Holy Spirit; and the Holy Spirit remains with him so long as he is doing good, and fills him with wisdom and understanding, and suffers not the wicked spirit to approach him, but watches over his goings. Thou therefore, O woman, if, as thou sayest, in the days of thy separation thou art void of the Holy Spirit, thou art then filled with the unclean one; for by neglecting to pray and to read thou wilt invite him to thee. though he were unwilling. For this spirit, of all others, loves the ungrateful, the slothful, the careless, and the drowsy, since he himself by ingratitude was distempered with an evil mind. and was thereby deprived by God of his dignity, having rather chosen to be a devil than an archangel. Wherefore, O woman, eschew such vain words, and be ever mindful of God that created thee. and pray to him. For he is thy Lord, and the Lord of the universe, and meditate in his laws without observing any such things, such as the natural purgation, lawful mixture, childbirth, a miscarriage, or a blemish of the body. Since such observations are the vain inventions of foolish men, and such inventions as have no sense in them. Neither the burial of a man, nor a dead man's bone, nor a sepulchre, nor any particular sort of food, nor the nocturnal pollution can defile the soul of man; but only impiety towards God, and transgression, and injustice towards one's neighbour; I mean rapine. violence, or if there be anything contrary to his righteousness, adultery, or fornication. Wherefore, beloved, avoid and eschew such observations, for they are heathenish. For we do not abominate a dead man, as do they, seeing we hope that he will live again: nor do we hate lawful mixture, for it is their practice to be wicked in such instances; for the conjunction of man and wife, if it be with righteousness, is agreeable to the mind of God. "For he that made them at the beginning made them male and female;" and "he blessed them, and said, Increase and multiply, and fill the earth." If therefore the difference of sexes was made by the will of God for the generation of multitudes, then must the conjunction of male and female be also agreeable to his mind.

CHAP. XXVIII. But we do not say so of that mixture that is contrary to nature, or of any unlawful practice, for such are enmity to God: for the sin of Sodom is contrary to nature, as is also that with brute beasts; but adultery and fornication are against the law, the one whereof is impiety, the other injustice, and, in a word, no other than a great sin; but neither sort of them is without its punishment in its own proper nature; for the practisers of one sort attempt the dissolution of the world, and endeavour to make the natural course of things to change for one that is unnatural. But those of the second sort, the adulterers, are unjust by corrupting others' marriages, and dividing into two what God hath made one. rendering the children suspected, and exposing the true husband to the snares of others; and fornication is the destruction of one's own flesh, not being made use of for the procreation of children, but entirely for the sake of pleasure, which is a mark of incontinency, and not a sign of virtue. All these things are forbidden by the laws, for thus say the Oracles. "Thou shalt not lie with mankind as with womankind;" " for such an one is accursed, and ye shall stone them with stones;" "they have wrought abomination. Every one that lieth with a beast, slay ye him; he has wrought wickedness in his people." "And if any one defile a married woman, slay ye them both; they have wrought wickedness;" "they are guilty, let them die." And afterwards, "There shall not be a fornicator among the children of Israel, and there shall not be an whore among the daughters of Israel. Thou shalt not offer the hire of an harlot to the Lord thy God upon the altar, nor the price of a dog." "For the vows arising from the hire of an harlot are not clean." These things the laws have forbidden, but they have honoured marriage, and have called it blessed, since God has blessed it who joined male and female together. And wise Solomon somewhere says, "A wife is suited to her husband by the Lord;" and David says, "Thy wife is like a flourishing vine in the sides of thine house; thy children like olive-branches round about thy table. Behold thus shall the man be blessed that feareth the Lord." Wherefore "marriage is honourable," and comely, and the begetting of children pure; for there is no evil in that which is good. Therefore neither is the natural purgation abominable before God, who has ordered it to happen to women within the space of thirty days for their advantage and healthful state, who do less move about, and keep usually at home in the house: nay, moreover, even in the Gospel, when the woman with the perpetual purgation of blood touched the saving border of the Lord's garment, in hope of being healed, he was not angry at her, nor did complain of her at all, but on the contrary he healed her, saying, "Thy faith hath healed thee." When the natural purgations do appear in the wives, let not their husbands approach them, out of regard to the children to be begotten, for the law has forbidden it; for it says, "Thou shalt not come near thy wife when she is in her separation." Nor

indeed let them frequent their wives' company when they are with child; for they do this not for the begetting of children, but for the sake of pleasure. Now a lover of God ought not to be a lover of pleasure.

CHAP. XXIX. Ye wives, be subject to your own husbands, and have them in esteem, and serve them with fear and love, as holy Sarah honoured Abraham; for she could not endure to call him by his name, but called him lord when she said, "My lord is old." In like manner, ye husbands, love your own wives as your own members, as partners in life, and fellow-helpers for the procreating of children. For, says he, "Rejoice with the wife of thy youth: let her conversation be to thee as a loving hind, and a pleasant foal: let her alone guide thee, and be with thee at all times: for if thou beest every way encompassed with her friendship, thou wilt be happy in her society." Love them therefore as your own members. as your very bodies; for so it is written, "The Lord has testified between thee and between the wife of thy youth; and she is thy partner, and another bath not made her; and she is the remains of thy spirit." And, "Take heed to thy spirit, and do not forsake the wife of thy youth." An husband therefore and a wife, when they company together in lawful marriage, and rise from one another, may pray without any observations, and without washing are clean. But whosoever corrupts and defiles another man's wife, or is defiled with an harlot, when he arises up from her, though he should wash himself in the entire ocean and all the rivers, cannot be clean.

CHAP. XXX. Do not therefore keep any such observances about legal and natural purgations, as thinking you are defiled by them. Neither do you seek after the Jewish separations, or perpetual washings, or purifications upon the touch of a dead body. But without such observations, assemble in the dormitories, reading the holy books, and singing for the martyrs which are fallen asleep, and for all the saints from the beginning of the world, and for your brethren that are asleep in the Lord, and offer the acceptable eucharist, the representation of the royal body of Christ, both in your churches and in the dormitories; and in the funerals of the departed, accompany them with singing, if they were faithful in Christ; for "Precious in the sight of the Lord is the death of his saints." And again, "O my soul, return unto thy rest, for the Lord hath done thee good:" and elsewhere, "The memory of the just is with encomiums;" and "The souls of the righteous are in the hands of God." For those that have believed in God, although they are asleep, are not dead; for our Saviour says to the Sadducees, "But concerning the resurrection of the dead, have ye not read that which is written, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God therefore is not the God of the dead, but of the living, for all live to him." Wherefore of those that live with God, even their very relics are not without honour. For even Elisha the prophet, after he was fallen asleep, raised up a dead man who was slain by the pirates of Syria; for his body touched the bones of Elisha, and he arose and revived. Now this would not

have happened unless the body of Elisha were holy. And chaste Joseph embraced Jacob after he was dead upon his bed; and Moses and Joshua the son of Nun carried away the relics of Joseph, and did not esteem it a defilement. Whence you also, O bishop, and the rest, who without such observances touch the departed, ought not to think yourselves defiled; nor do you abhor the relics of such persons, but avoid such observances, for they are foolish. And adorn yourselves with holiness and chastity, that ye may become partakers of immortality, and partners of the kingdom of God, and may receive the promise of God, and may rest for ever, through Jesus Christ our Saviour.

To him therefore who is able to open the ears of your hearts to the receiving the oracles of God administered to you, both by the Gospel and by the doctrine of Jesus Christ of Nazareth, who was crucified under Pontius Pilate and Herod, and died, and rose again from the dead, and will come again at the end of the world, with power and great glory, and will raise the dead, and will put an end to this world, and distribute to every one according to his deserts: to him that has given us himself for an earnest of the resurrection. who was taken up into the heavens by the power of his God and Father, in our sight, who ate and drank with him for forty days after he arose from the dead, who is sat down on the right hand of the throne of the majesty of Almighty God upon the cherubim, to whom it was said, "Sit thou on my right hand, until I make thine enemies thy footstool;" whom the most blessed Stephen saw standing at the right hand of power, and cried out and said, "Behold I see the heavens opened, and the son of man standing at the right hand of God," as the high priest of all the rational orders: through him worship and majesty, and glory be given to Almighty God, both now and for evermore. Amen.

BOOK VII.

CONCERNING THE CHRISTIAN CONVERSATION, AND THE EUCHARIST, AND THE INITIATION INTO CHRIST.

CHAP. I. The law-giver Moses said to the Israelites, "Behold I have set before your face the way of life and the way of death;" and added, "Choose life, that thou mayest live." Elijah the prophet also said to the people, "How long will you halt with both your legs? If the Lord be God, follow him." The Lord Jesus 'so justly said "No one can serve two masters; for either he will

hate the one and love the other, or else he will hold to the one and despise the other." We also, following our master Christ, "who is the Saviour of all men, especially of those that believe," are obliged to say that there are two ways, the one of life, the other of death, which have no comparison one with another; for they are very different, or rather entirely separate; and the way of life is that of nature, but that of death was afterwards introduced, it not being according to the mind of God, but from the snares of the adversary.

CHAP. II. The first way therefore is that of life, and is this, which the law also does appoint, "To love the Lord thy God with all thy mind, and with all thy soul, who is the one and only God, besides whom there is no other; and thy neighbour as thyself: and whatsoever thou wouldest not should be done to thee, that do not thou to another. Bless them that curse you; pray for them that despitefully use you. Love your enemies; for what thanks is it if ye love those that love you? for even the Gentiles do the same. But do ye love those that hate you, and ye shall have no enemy:" For. says he. "Thou shalt not hate any man, no not an Egyptian, nor an Edomite." For they are all the workmanship of God. Avoid not the persons, but the sentiments of the wicked. "Abstain from fleshly and worldly lusts. If anyone gives thee a stroke on thy right cheek, turn to him the other also." Not that revenge is evil, but that patience is more honourable. For David says, "If I have made returns to them that repaid me evil; if anyone compel thee to go a mile, go with him twain." And, "He that will sue thee at law, and take away thy coat, let him have thy cloak also." And, "From him that taketh thy goods, require them not again. Give to him that asketh thee, and from him that would borrow of thee, do not shut thy hand." For "The righteous man is pitiful and lendeth." For your Father would have you give to all, "Who himself maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." It is therefore reasonable to give to all out of thine own labours: for, says he, "Honour the Lord out of thy righteous labours;" but so that the saints be preferred. "Thou shalt not kill;" that is, thou shalt not destroy a man like thyself; for thou dissolvest what was well made: not as if all killing were wicked, but only that of the innocent; but the killing which is just is reserved to the magistrates alone. "Thou shalt not commit adultery;" for thou dividest one flesh into two. "They two shall be one flesh;" for the husband and wife are one in nature, in consent, in union, in disposition, and the conduct of life. But they are separated in sex and number. "Thou shalt not corrupt boys;" for this wickedness is contrary to nature, and arose from Sodom, which was therefore entirely consumed with fire sent from God. "Let such an one be accursed: and all the people shall say, So be it. Thou shalt not commit for-nication." For, says he, "There shall not be a fornicator among the children of Israel. Thou shalt not steal." For Achan, when he had stolen in Israel at Jericho, was stoned to death; and Gehazi, who stole and told a lie, inherited the leprosy of Naaman; and

Judas, who stole the poor's money, betrayed the Lord of glory to the Jews, and repented, and hanged himself, and burst asunder in the midst, and all his bowels gushed out. And Ananias and Sapphira his wife, who stole their own goods, and "tempted the Spirit of the Lord," were immediately, at the sentence of Peter our

fellow-apostle, struck dead.

CHAP. III. Thou shalt not use magic. Thou shalt not use witchcraft. For he says, "Ye shall not suffer a witch to live." Thou shalt not slay thy child by causing abortion, nor kill that which is begotten. For, "Everything that is shaped, and has received a soul from God, if it be slain, shall be avenged, as being unjustly destroyed. Thou shalt not covet the things that belong to thy neighbour, as his wife, or his servant, or his ox, or his field. Thou shalt not forswear thyself." For it is said, "Thou shalt not swear at all;" but if that cannot be avoided, thou shalt swear truly, "For everyone that swears by him shall be commended. Thou shalt not bear false witness." For, "He that falsely accuses the needy, provokes to anger him that made him."

CHAP. IV. Thou shalt not speak evil: for, says he, "Love not to speak evil, lest thou beest taken away." Nor shalt thou be mindful of injuries; "For the ways of those that remember injuries are unto death." Thou shalt not be double-minded, nor double-tongued: for, "A man's own lips are a strong snare to him;" and, "A talkative person shall not be prospered upon earth." Thy words shall not be vain: "For ye shall give account of every idle word." Thou shalt not tell lies: for, says he, "Thou shalt destroy all those that speak lies." Thou shalt not be covetous, nor rapacious: for, says he, "Wo to him that is covetous towards his

neighbour, with an evil covetousness."

CHAP. V. Thou shalt not be an hypocrite, lest thy "Portion be with them." Thou shalt not be ill-natured, nor proud. For "God resisteth the proud. Thou shalt not accept persons in judgment, for the judgment is the Lord's. Thou shalt not hate any man; thou shalt surely reprove thy brother, and not become guilty on his account:" and, "Reprove a wise man, and he will love thee:" eschew all evil, and all that is like it; for, says he, "Abstain from injustice, and trembling shall not come nigh thee." Be not soon angry, nor spiteful, nor passionate, nor furious, nor daring, lest thou undergo the fate of Cain, and of Saul, and of Joab; for the first of these slew his brother Abel, because Abel was found to be preferred before him with God, and because Abel's sacrifice was preferred; the second persecuted holy David, who had slain Goliah the Philistine, being envious upon the praises of the women who danced; the third slew two generals of armies, Abner of Israel, and Amasa of Judab.

CHAP. VI. Be not a diviner, for that leads to idolatry: for, says Samuel, "Divination is sin:" and "There shall be no divination in Jacob, nor soothsaying in Israel." Thou shalt not use enchantments, or purgation for thy child. Thou shalt not be a soothsayer, nor a diviner by great or little birds. Nor shalt thou learn wicked arts; for all these things has the law forbidden. Be not one that

wishes for evil, for thou wilt be led into intolerable sins. Thou shalt not speak obscenely, nor use wanton glances, nor be a drunkard. For from such causes arise whoredoms and adulteries. Be not a lover of money, lest thou "serve mammon instead of God." Be not vain-glorious, nor haughty, nor high-minded. For from all these things arrogance does spring. Remember him who said, "Lord, my heart is not haughty, nor mine eyes lofty; I have not exercised myself in great matters, nor in things too high for me: but I was humble."

CHAP. VII. Be not a murmurer, remembering the punishment which those underwent who murmured against Moses. Be not self-willed, be not malicious, be not hard-hearted, be not passionate, be not mean-spirited; for all these things lead to blasphemy. But be meek, as were Moses and David, since "the meek shall inherit the earth."

CHAP. VIII. Be slow to wrath; for such an one "is very prudent," since "He that is hasty of spirit is a very fool." Be merciful; for, "Blessed are the merciful, for they shall obtain mercy." Be sincere, quiet, good, "trembling at the word of God." Thou shalt not exalt thyself, as did the Pharisee; for, "Every one texalteth himself shall be abased:" and, "That which is of high esteem with man is abomination with God." Thou shalt not entertain confidence in thy soul: for, "A confident man shall fall into mischief." Thou shalt not go along with the foolish, but with the wise and righteous; for, "He that walketh with wise men shall be wise; but he that walketh with the foolish shall be known." Receive the afflictions that fall upon thee with an even mind, and the chances of life without over-much sorrow, knowing that a reward shall be given to thee by God, as was given to Job and to Lazarus.

CHAP. IX. Thou shalt honour him that speaks to thee the word of God, and be mindful of him day and night; and thou shalt reverence him, not as the author of thy birth, but as one that is made the occasion of thy well-being. For where the doctrine concerning God is, there God is present. Thou shalt every day seek the face of the saints, that thou mayest acquiesce in their words.

CHAP. X. Thou shalt not make schisms among the saints; but be mindful of the followers of Corah. Thou shalt make peace between those that are at variance, as Moses did when he persuaded them to be friends. Thou shalt judge righteously: for, "The judgment is the Lord's." Thou shalt not accept persons, when thou reprovest for sins; but do as Elijah and Micaiah did to Ahab, and Ebedmelech the Ethiopian to Zedekiah, and Nathan to David, and John to Herod.

CHAP. XI. Be not of a doubtful mind in thy prayer, whether it shall be granted or no. For the Lord said to me Peter upon the sea, "O thou of little faith, wherefore didst thou doubt?" "Be not thou ready to stretch out thy hand to receive, and to shut it when thou shouldest give."

CHAP. XII. If thou hast, by the work of thy hands, give, that thou mayest labour for the redemption of thy zins: for, "By almost

and acts of faith, sins are purged away." Thou shalt not grudge to give to the poor, nor when thou hast given shalt thou murmur; for thou shalt know who will repay thee thy reward: for, says he, "He that hath mercy on the poor man, lendeth to the Lord; according to his gift so shall it be repaid him again." Thou shalt not turn away from him that is needy. For, says he, "He that stoppeth his ears, that he may not hear the cry of the needy, himself also shall call, and there shall be none to hear him." Thou shalt communicate in all things to thy brother, and shalt not say [thy goods] are thine own. For the common participation of the necessaries of life is appointed to all men by God. Thou shalt not take off thine hand from thy son, or from thy daughter, but shalt teach them the fear of God from their youth: for, says he, "Correct thy son, so shall he afford thee good hope."

CHAP. XIII. Thou shalt not command thy man-servant, or thy maid-servant, who trust in the same God, with a furious soul; lest they groan against thee, and wrath be upon thee from God. And ye servants, "be subject to your masters," as to the representatives of God, with attention and fear, "as to the Lord, and not to

men."

CHAP. XIV. Thou shalt hate all hypocrisy, and whatsoever is pleasing to the Lord that shalt thou do: by no means forsake the commands of the Lord; but thou shalt observe what things thou hast received from him, neither adding to them, nor taking away from them: "For thou shalt not add unto his words, lest he convict thee, and thou becomest a liar." Thou shalt confess thy sins unto the Lord thy God; and thou shalt not add unto them, that it may be well with thee from the Lord thy God; who "willeth not the death of a sinner, but his repentance."

CHAP. XV. Thou shalt be observant to thy father and mother, as the causes of thy being born, that thou mayest live long on the earth, which the Lord thy God giveth thee. Do not overlook thy brethren, or thy kinsfolk: for "Thou shalt not overlook those

nearly related to thee."

CHAP. XVI. Thou shalt fear the king, knowing that his appointment is of the Lord. His rulers thou shalt honour, as the ministers of God; for they are the revengers of all unrighteousness. To whom pay taxes, tribute, and every oblation with a willing mind.

CHAP. XVII. Thou shalt not proceed to thy prayer in the day of thy wickedness, before thou hast laid aside thy bitterness. This is the way of life; in which may ye be found, through Jesus Christ

our Lord.

CHAP. XVIII. But the way of death is known by its wicked practices; for therein is our ignorance of God, and the introduction of many evils, and disorders, and disturbances; whereby come murders, adulteries, fornications, perjuries, unlawful lusts, thefts, idolatries, magic arts, witchcrafts, rapines, false-witnesses, hypocrisies, double-heartedness, deceit, pride, malice, insolence, covetousness, obscene talk, jealousy, confidence, haughtiness, arrogance, impudence, persecution of the good, enmity to truth, love of lies,

ance of righteousness. For they who do such things do not

adhere to goodness, or to rightcous judgment; they watch not for good, but for evil: from whom meekness and patience are far off, who love vain things, pursuing after reward, having no pity on the poor, not labouring for him that is in misery, nor knowing him that made them. Murderers of infants, destroyers of the workmanship of God, that turn away from the needy, adding affliction to the afflicted, the flatterers of the rich, the despisers of the poor, full of sin. May you, children, be delivered from all these.

CHAP. XIX. See that no one seduce thee from piety: for, says he, "Thou mayest not turn aside from it to the right hand, or to the left; that thou mayest have understanding in all that thou dost." For if thou dost not turn out of the right way, thou wilt

not be wicked.

CHAP. XX. Now concerning the several sorts of food, the Lord says to thee, "Ye shall eat the good things of the earth," and "all sorts of flesh shall ye eat, as the green herb;" but, "Thou shalt pour out the blood." For, "Not these things that go into the mouth, but those that come out of it, defile a man:" I mean blasphemies, evil-speaking, and if there be any other thing of the like nature: but, "Do thou eat the fat of the land with righteousness:" for, "If there be anything pleasant, it is his: and if there be anything good, it is his. Wheat for the young men, and wine to cheer the maids." For, "Who shall eat, or who shall drink without him?" Wise Ezra does also admonish thee, and say, "Go your way, and eat the fat, and drink the sweet, and be not sorrowful."

CHAP. XXI. But do ye abstain from things offered to idols; for they offer them in honour of demons, that is, to the dishonour of the one God, that ye may not become partners with demons.

CHAP. XXII. Now concerning baptism, O bishop, or presbyter, we have already given direction, and we now say, That thou shalt so baptize as the Lord commanded us, saying, "Go ye, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost (teaching them to observe all things whatsoever I have commanded you)." Of the Father who sent, of Christ who came, of the Comforter who testifled: but thou shalt beforehand anoint the person with holy oil, and afterward baptize him with the water, and in the conclusion shalt seal him with the ointment. That the anointing with oil may be the participation of the Holy Spirit; and the water the symbol of the death of Christ; and the ointment the seal of the covenants. But if there be neither oil nor ointment, water is sufficient both for the anointing, and for the seal, and for the confession of him that is dving together [with Christ]. But before baptism, let him that is to be baptized fast; for even the Lord, when he was first baptized by John, and abode in the wilderness, did afterward fast forty days and forty nights. But he was baptized, and then fasted, not having himself any need of cleansing, or of fasting, or of purgation, who was by nature pure and holy; but that he might bear testimony to his forerunner John, and afford an example to us. Wherefore our Lord was not baptized into his own passion or death, or resurrection; for none of those things had then happened; but f

another purpose. Wherefore he, by his own authority, fasted after his baptism, as being the Lord of John. But he who is to be initiated into his death ought first to fast, and then to be baptized. For it is not reasonable that he who has been buried with Christ, and is risen again with him, should appear dejected at his very resurrection. For man is not lord of our Saviour's constitution; since one is the Master, and the other the servant.

CHAP. XXIII. But let not your fasts be with the hypocrites; for they fast on the second and fifth days of the week. But do you either fast the entire five days, or on the fourth day of the week, and on the day of the preparation, because on the fourth day the condemnation went out against the Lord, Judas then promising to betray him for money: and you must fast on the day of the preparation, because on that day the Lord suffered the death of the cross, under Pontius Pilate. But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection. For there is one only Sabbath to be observed by you in the whole year, which is that of our Lord's burial, on which men ought to keep a fast; but not a festival. For him is more forcible than the joy for the creation: for the Creator is more honourable by nature and dignity than his own creatures.

CHAP. XXIV. Now, "When ye pray, be not ye as the hypocrites;" but as the Lord has appointed us in the gospel so pray ye, "Our Father which art in heaven, hallowed be thy name; thy kingdom come: thy will be done as in heaven, so on earth; give us this day our daily bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one: for thine is the kingdom for ever. Amen." Pray thus thrice in a day, preparing yourselves beforehand, that ye may he worthy of the adoption of the Father; lest when you call him Father unworthily you be reproached by him, as Israel, once his first-born son, was told, "If I be a Father, where is my glory? And if I be a Lord, where is my fear?" For the glory of fathers is the holiness of their children, and the honour of masters is the fear of their servants; as the contrary is dishonour and confusion. For, says he, "Through you my name is blasphemed among the Gentiles."

CHAP. XXV. Be ye always thankful as faithful and honest servants, and concerning the Eucharistical thanksgiving say thus, We thank thee, our Father, for that life which thou hast made known to us by Jesus thy Son, by whom thou madest all things, and takest care of the whole world; whom thou hast sent to become Man for our salvation; whom thou hast permitted to suffer and to die; whom thou hast raised up and been pleased to glorify, and hast set him down on thy right hand. By whom thou hast promised us the resurrection of the dead. Do thou, O Lord Almighty, Everlasting God, so gather together thy Church from the ends of the earth into thy kingdom as this (corn) was once scattered, and is

blood of Jesus Christ which was shed for us, and for his pre-

cious body; whereof we celebrate this representation as himself appointed us, "To show forth his death." For through him glory is to be given to thee for ever. Amen. Let no one eat of these things that is not initiated, but those only who have been baptised into the death of the Lord. But if any one that is not initiated conceal himself and partake of the same, "he eats eternal damnation." Because, being not of the faith of Christ, he has partaken of such things as it is not lawful for him to partake of, to his own punishment. But if any one is a partaker through ignorance, instruct him quickly and initiate him, that he may not go out and

despise you.

CHAP. XXVI. After the participation give thanks in this manner, We thank thee, O God and Father of Jesus our Saviour, for thy holy name which thou hast made to inhabit among us, and that knowledge, faith, love, and immortality which thou hast given us through thy Son Jesus. Thou, O Almighty Lord, the God of the universe, hast created the world, and the things that are therein by him; and hast planted a law in our souls, and beforehand didst prepare things for the convenience of men. O God of our holy and blameless fathers, Abraham, and Isaac, and Jacob, thy faithful servants; thou, O God, who art powerful, faithful, and true, and without deceit in thy promises; who didst send upon earth Jesus thy Christ to converse with men as a man, when he was God the Word and Man, to take away error by the roots; do thou even now, through him, be mindful of this thy holy Church, which thou hast purchased with the precious blood of thy Christ, and deliver it from all evil, and perfect it in thy love and thy truth, and gather us altogether into thy kingdom which thou hast prepared. Let this "thy kingdom come." "Hosanna to the Son of David. Blessed be he that cometh in the name of the Lord." God the Lord who was manifested to us in the flesh. If any one be holy let him draw near, but if any one be not such let him become such by repentance. Permit also to your presbyters to give thanks.

CHAP. XXVII. Concerning the ointment, give thanks in this manner: We give thee thanks, O God, the Creator of the whole world, both for the fragrancy of the ointment and for the immortality which thou hast made known to us by thy Son Jesus; for thine is the glory, and the power, for ever. Amen. Whoseever comes to you and gives thanks in this manner receive him as a disciple of Christ. But if he preach another doctrine different from that which Christ by us has delivered to you, such an one you must not permit to give thanks; for such an one rather affronts God

than glorifies him.

CHAP. XXVIII. But whosoever comes to you let him he first examined, and then received; for ye have understanding and are able to know the right hand from the left, and to distinguish false teachers from true teachers. But when a teacher comes to you supply him with what he wants with all readiness. And even when a false teacher comes you shall give him for his necessity, but shall not receive his error; nor, indeed, may ye pray together with him, lest ye be polluted as well as he. Every true prophet or teacher

that comes to you is "worthy of his maintenance," as being a

"labourer" in the Word of righteousness."

Chap. XXIX. All the first-fruits of the wine-press, the threshing-floor, the oxen, and the sheep shalt thou give to the priests, that thy storehouses, and garners, and the products of thy land may be blessed, and thou mayest be strengthened with corn, and wine, and oil, and the herds of thy cattle, and flocks of thy sheep may be increased. Thou shalt give the tenth of thy increase to the orphan, and to the widow, and to the poor, and to the stranger. All the first-fruits of thy hot bread, of thy barrels of wine, or oil, or honey, or nuts, or grapes; all the first fruits of other things shalt thou give to the priests, but those of silver, and of garments, and of all sorts of possessions, to the orphan and to the widow.

CHAP. XXX. On the day of the resurrection of the Lord, that is the Lord's day, assemble yourselves together without fail, giving thanks to God, and praising him for those mercies God has bestowed upon you through Christ; and has delivered you from ignorance, error, and bondage, that your sacrifice may be unspotted and acceptable to God, who has said concerning his universal Church, "In every place shall incense and a pure sacrifice be offered unto me, for I am a great King, saith the Lord Almighty; and my name

is wonderful among the heathen."

CHAP. XXXI. Do you first ordain bishops worthy of the Lord. and presbyters and deacons pious men, righteous, meek, free from the love of money, lovers of truth, approved, holy, not accepters of persons who are able to teach the Word of piety, and "rightly dividing" the doctrines of the Lord. And do ye honour such as your fathers, as your lords, as your benefactors, as the causes of your wellbeing. Reprove ye one another, not in anger, but in mildness; with kindness and peace. Observe all things that are commanded you by the Lord. Be watchful for your life; "let your loins be girded about, and your lights burning; and be ye like unto men who wait for their Lord, when he will come at even, or in the morning, or at cock-crowing, or at midnight, for at what hour they think not the Lord will come; and if they open to him. blessed are those servants, because they were found watching; for he will gird himself and will make them to sit down to meat, and will come forth and serve them." Watch therefore, and pray that ye do not sleep unto death; for your former good deeds will not profit you if at the last part of your life you go astray from the true faith.

CHAP. XXXII. For in the last days false prophets shall be multiplied, and such as corrupt the word; and the sheep shall be changed into wolves, and love into hatred; for through the abounding of iniquity the love of many shall wax cold. For men shall hate, and persecute, and betray one another. And then shall appear the deceiver of the world, the enemy of the truth, the prince of lies, whom the Lord Jesus "shall destroy with the spirit of his mouth; who takes away the wicked with his lips; and many shall be offended at him. But they that endure to the end the same shall be saved. And then shall appear the sign of the Son of

Man in heaven." And afterwards shall be the voice of a trumpet by the Arch-angel; and in that interval shall be the revival of those that were sleep; and then shall the Lord come, and all his saints with him, with a great concussion, above the clouds, and with the angels of his power, in the throne of his kingdom, to condemn (the devil) the deceiver of the world, and to render to every one according to his deeds. "Then shall the wicked go away into everlasting punishment, but the righteous shall go into life eternal," to inherit those things "which eye hath not seen, nor ear heard, nor have entered into the heart of man, such things as God hath prepared for them that love him." And they shall rejoice in the kingdom of God, which is in Christ Jesus. Since we are vouchsafed such great blessings from him, let us become his supplicants, and

call upon him by continual prayer, and say,

CHAP, XXXIII. Our Eternal Saviour, the King of Gods, who alone art almighty, and the Lord, the God of all beings, and the God of our holy and blameless fathers, and of those before us; the God of Abraham, and of Isaac, and of Jacob; who art merciful and compassionate, long-suffering, and abundant in mercy; to whom every heart is naked, and by whom every heart is seen, and to whom every secret thought is revealed; to thee do the souls of the righteous cry aloud, upon thee do the hopes of the godly trust; thou Father of the blameless, thou hearer of the supplication of those that call upon thee with uprightness, and who knowest the supplications that are not uttered; for thy providence reaches as far as the inmost parts of mankind, and by thy knowledge thou searchest the thoughts of every one, and in every region of the whole earth the incense of prayer and supplication is sent up to thee. O thou who hast appointed this present world as a place of combat to righteousness, and hast opened to all the gate of mercy, and hast demonstrated to every man by implanted knowledge, and natural judgment, and the admonitions of the law, how the possession of riches is not everlasting, the ornament of beauty is not perpetual, our strength and force are easily dissolved, and that all is vapour and vanity; and that only the good conscience of faith unfeigned passes through the midst of the heavens, and returning with truth, takes hold of the right hand of the joy which is to come: and withal before the promise of the restoration of all things is accomplished, the soul itself exults in hope, and is joyful. For from that truth which was in our forefather Abraham, when he changed his way thou didn't guide him by a vision, and didst teach him what kind of state this world is; and knowledge went before his faith, and faith was the consequence of his knowledge; and the covenant did follow after his faith: for thou saidst, "I will make thy seed as the stars of heaven, and as the sand which is by the sea-shore." Moreover, when thou hadst given him Isaac, and knewest him to be like him in his conversation, thou wast then called his God, saying, "I will be a God to thee, and to thy seed after thee." And when our father Jacob was sent into Mesopotamia, thou shewedst him Christ. and by him spakest, saying, "Behold I am with thee, and I will increase thee, and multiply thee exceedingly." And so spaker

thou to Moses, thy faithful and holy servant, at the vision of the bush, "I am he that is; this is my name for ever, and my memorial for generations of generations." O thou great Protector of the

posterity of Abraham, thou art blessed for ever.

CHAP, XXXIV. Thou art blessed, O Lord, the King of ages. who by Christ has made the whole world, and by him in the beginning didst reduce into order the disordered parts. Who dividedst the waters from the waters by a firmament, and didst put into them a spirit of life; who didst fix the earth, and stretch out the heaven, and didst dispose every creature by an accurate constitution; for by thy power, O Lord, the world is beautified. the heaven is fixed as an arch over us, and is rendered illustrious with stars for our comfort in the darkness; the light also and the sun were begotten for days, and the production of fruit; and the moon for the change of seasons, by its increase and diminutions: and one was called night, and the other day. And the firmament was exhibited in the midst of the abyss, and thou commandest the waters to be gathered together, and the dry land to appear. But as for the sea itself, who can possibly describe it? which comes with furv from the ocean, yet runs back again, being stopped by the sand at thy command; for thou hast said, "Thereby shall her waves be broken." Thou hast also made it capable of supporting little and great creatures, and made it navigable for ships. Then did the earth become green, and was planted with all sorts of flowers, and the variety of several trees; and the shining luminaries, the nourishers of those plants, preserve their unchangeable course, and in nothing depart from thy command. But where thou biddest them. there do they rise and set, for signs of the seasons, and of the years. making a constant return of the work of men. Afterwards the kinds of the several animals were created, those belonging to the land, to the water, to the air, and both to air and water; and the artificial wisdom of thy providence does still impart to every one a suitable providence. For as he was not unable to produce different kinds, so neither has he disdained to exercise a different providence towards every one. And at the conclusion of the creation thou gavest direction to thy wisdom, and formedst a reasonable creature, as the citizen of the world, saying, "Let us make man after our image, and after our likeness;" and hast exhibited him as the ornament of the world, and formed him a body out of the four elements, those primary bodies, but hadst prepared a soul out of nothing, and bestowedst upon him his five senses, and didst set over his sensations a mind, as the conductor of the soul. And, besides all these things, O Lord God, who can worthily declare the motion of the rainy clouds, the shining of the lightning, the noise of the thunder, in order to the supply of proper food, and the most agreeable temperature of the air. But when man was disobedient. thou didst deprive him of the life which should have been his reward; yet didst thou not destroy him for ever, but laidst him to sleep for a time, and thou didst by oath call him to a resurrection. and loosedst the bond of death; O thou reviver of the dead, through Jesus Christ, who is our hope.

CHAP. XXXV. Great art thou, O Lord Almighty, and great is thy power, and of thy understanding there is no number. Our Creator and Saviour, rich in benefits, long-suffering, and the bestower of mercy, who dost not take away thy salvation from thy creatures; for thou art good by nature, and spareet sinners, and invitest them to repentance; for admonition is the effect of thy bowels of compassion; for how should we abide if we were required to come to judgment immediately, when after so much long-suffering, we hardly get clear of our miserable condition? The heavens declare thy dominion, and the earth shakes with earthquakes, and hanging upon nothing, declares thy unshaken stedfastness. sea raging with waves, and feeding a flock of ten thousand creatures, is bounded with sand, as standing in awe at thy command; and compels all men to cry out, "How great are thy works, O Lord! in wisdom hast thou made them all: the earth is full of thy creation." And the bright host of angels, and the intellectual spirits say to Palmoni, "There is but one holy being:" and the holy seraphim, together with the six-winged cherubim, who sing to thee their triumphal song, cry out with never-ceasing voices. "Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory;" and the other multitudes of the orders, angels, archangels, thrones, dominions, principalities, authorities, and powers, cry aloud, and say, "Blessed be the glory of the Lord out of his place." But Israel, thy church on earth, taken out of the Gentiles. emulating the heavenly powers, night and day with a full heart and a willing soul, sings, "The chariot of God is ten thousand fold. thousands of the prosperous: the Lord is among them in Sinai, in the holy place." The heaven knows him who fixed it as a cube of stone, in the form of an arch, upon nothing; who united the land and water to one another, and scattered the vital air all abroad, and conjoined fire therewith for warmth, and comfort against darkness. The choir of stars strikes us with admiration, declaring him that numbers them, and showing him that names them; the animals declare him that puts life unto them; the trees show him that makes them grow; all which creatures being made by thy word, show forth the greatness of thy power. Wherefore every man ought to send up an hymn from his very soul to thee, through Christ, in the name of all the rest, since he has power over them all by thy appointment. For thou art kind in thy benefits, and beneficent in thy bowels of compassion; who alone art almighty; for when thou willest, to be able is present with thee; for thy eternal power both quenches flame, and stops the mouths of lions, and tames whales, and raises up the sick, and overrules the power of all things, and overturns the host of enemies, and casts down a people numbered in their arrogance. Thou art he who art in heaven, he who art on earth, he who art in the sea, he who art in finite things. thvself unconfined by anything. For of thy majesty there is no boundary; for it is not ours, O Lord, but the oracle of thy servant, who said, " And thou shalt know in thine heart that the Lord thy God he is God, in heaven above, and on earth beneath, and there is none other besides thee:" For there is no God besides thee

alone, there is none holy besides thee, the Lord, the God of knowledge, the God of saints, holy above all holy beings; for they are sanctified by thy hands: thou art glorious, and highly exalted, invisible by nature, and unsearchable in thy judgments; whose life is without want, whose duration can never fail, whose operation is without toil, whose greatness is unlimited, whose excellency is perpetual, whose habitation is inaccessible, whose dwelling is unchangeable, whose knowledge is without beginning, whose truth is immutable, whose work is without assistants, whose dominion cannot be taken away, whose monarchy is without succession, whose kingdom is without end, whose strength is irresistible, whose army is very numerous: for thou art the Father of wisdom, the Creator of the creation, by a mediator, as the cause. The Bestower of providence, the Giver of laws, the Supplier of want, the Punisher of the wicked, and the Rewarder of the righteous; the God and Father of Christ, and the Lord of those that art pious towards him, whose promise is infallible, whose judgment without bribes. whose sentiments are immutable, whose piety is incessant, whose thanksgiving is everlasting, through whom adoration is worthily due to

thee from every rational and holy nature.

CHAP. XXXVI. O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day thou hast made us rest from our works, for the meditation upon the laws. Thou hast also appointed festivals for the rejoicing of our souls, that we might come into the remembrance of that "wisdom which was created by thee:" how he submitted to be made of a woman on our account; he appeared in life, and demonstrated himself in his baptism how he that appeared is both God and man: he suffered for us by thy permission, and died, and rose again by thy power, on which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day, and rejoice on account of him who has conquered death, and has brought life and immortality to light; for by him thou hast brought home the Gentiles to thyself for a peculiar people, the true Israel, beloved of God, and seeing God: for thou, O Lord, broughtest our fathers out of the land of Egypt, and didst deliver them out of the iron furnace, from clay and brick-making, and didst redeem them out of the hands of Pharaoh, and of those under him, and didst lead them through the sea as through dry land, and didst bear their manners in the wilderness, and bestow on them all sorts of good things; thou didst give them the law or decalogue, which was pronounced by thy voice and written with thy hand: thou didst enjoin the observation of the Sabbath, not affording them an occasion of idleness, but an opportunity of piety, in order to their knowledge of thy power and the prohibition of evils, having limited them as within an holy circuit for the sake of doctrine for the rejoicing upon the seventh period. On this account was there appointed one week, and seven weeks, and the seventh month, and the seventh year, and the revolution of these, the jubilee, which is the fiftieth year for remission, that men might have no occasion to retend ignorance. On this account he permitted men every Sabbath to rest, that so no one might be willing to send one word out of his mouth in anger on the day of the Sabbath: for the Sabbath is the ceasing of the creation, the completion of the world, the instance and the grateful praise to God for the blessings he has bestowed upon men: all which the Lord's day excels, and shows the mediator himself the provider, the law-giver, the cause of the resurrection, "the first-born of the whole creation," God the world, and man, who was born of Mary alone, without a man, who conversed holily; who was crucified under Pontius Pilate, and died, and rose again from the dead: so that the Lord's day commands us to offer unto thee, O Lord, thanksgiving for all. For this is the grace afforded by thee, which, on account of its greatness, has ob-

scured all other blessings.

CHAP. XXXVII. Thou who hast fulfilled thy promises made by the prophets, and hast had mercy on Sion and compassion on Jerusalem by exalting the throne of David thy servant in the midst of her, by the birth of Christ, who was born of his seed according to the flesh, of a virgin alone; do thou now, O Lord God, accept the prayers which proceed from the lips of thy people, which are of the Gentiles, which call upon thee in truth, as thou didst accept of the gifts of the righteous in their generations. In the first place thou didst respect the sacrifice of Abel, and accept it, as thou didst accept of the sacrifice of Noah when he went out of the ark: of Abraham, when he went out of the land of the Chaldeans: of Isaac. at the well of the oath; of Jacob in Bethel; of Moses in the desert; of Aaron between the dead and the living; of Joshua, the son of Nun, in Gilgal; of Gideon at the rock, and the fleeces, before his sin: of Manoah and his wife in the field of Sampson, in his thirst, before his transgression; of Jeptha in the war, before his rash yow; of Barak and Debora, in the days of Sisera; of Samuel in Massepha; of David in the thrashing floor; of Ornah the Jebuaite; of Solomon in Gibeon, and in Jerusalem; of Elijah in Mount Carmel; of Elisha at the barren fountain; of Jehosophat in war; of Hezekiah in his sickness, and concerning Senacherib; of Manasseh in the land of the Chaldeans, after his transgression; of Josiah at his Passover; of Ezra at the return; of Daniel in the den of lions; of Jonah in the whale's belly; of the three children in the fiery furnace: of Hannah in the tabernacle and before the ark; of Nehemiah at the rebuilding of the walls; and of Zorobabel: of Mattathias and his sons in their zeal; of Jabel in blessings. Now also do thou receive the prayers of thy people, which are offered to thee with knowledge, through Christ, in the Spirit.

CHAP. XXXVIII. We give thee thanks for all things, O Lord Almighty, that thou hast not taken away thy mercies and thy compassions from us; but in every succeeding generation thou dost save, and deliver, and assist, and protect: for thou didst assist in the days of Enos and Enoch, in the days of Moses and Joshua, in the days of the Judges, in the days of Samuel and of Elijah, and of the prophets, in the days of David and of the Kings, in the days of Esther and Mordecai, in the days of Judith, in the days of Judas Maccabeus and his brethren, and in our days hast thou assisted up

by thy great High Priest, Jesus Christ thy Son: for he has delivered us from the sword, and bath freed us from famine and sustained us, has delivered us from sickness, has preserved us from an evil tongue: for all which things do we give thee thanks, through Christ, who hast given us an articulate voice to confess withal, and added to it a suitable tongue, as an instrument to modulate withal, and a proper taste, and a suitable touch, and a sight for contemplation, and the hearing of sounds, and smelling of vapours, and hands for work, and feet for walking; and all these members dost thou form from a little drop in the womb, and after the formation dost thou bestow on it an immortal soul, and producest it into the light as a rational creature. Thou hast instructed man by thy laws, improved him by thy statutes, and when thou bringest on a dissolution for awhile thou hast promised a resurrection. Wherefore what life is sufficient? What length of ages will be long enough for men to be thankful? To do it worthily is impossible, but to do it according to our ability is just and right; for thou hast delivered us from the impiety of polytheism, and from the heresy of the murderers of Christ; thou hast delivered us from error and ignorance; thou hast sent Christ among men as a man, being the only begotten God; thou hast made the Comforter to inhabit among us; thou hast set angels over us; thou hast put the Devil to shame; thou hast brought us into being when we were not; thou takest care of us when made; thou measurest out life to us; thou affordest us food; thou hast promised repentance. Glory and worship be to thee for all these things, through Jesus Christ, now and ever, and through all ages. Amen. Meditate on these things, brethren, and the Lord be with you upon earth, and in the kingdom of his Father, who both sent him and has "delivered us by him from the bondage of corruption into his glorious liberty," and has promised life to those who through him have believed in the God of the whole world.

Now after what manner those ought to live that are initiated into Christ, and what thanksgivings they ought to send up to God through Christ, has been said in the foregoing directions; but it is reasonable not to leave even those who are not yet initiated without assistance.

CHAP. XXXIX. He therefore who is to be catechized in the word of piety, let him be instructed before his baptism in the knowledge of the unbegotten God, in the understanding of his only begotten Son, in the assured acknowledgment of the Holy Ghost; let him learn the order of the several parts of the creation, the series of providence, the different dispensations of the laws; let him be instructed why the world was made, and why man was appointed to be a citizen therein; let him also know his own nature, of what sort it is; let him be taught how God punished the wicked with water, and did glorify the saints in every generation—I mean Seth, and Enoch, and Noah, and Abraham and his posterity, and Melchisedeck, and Job, and Moses, and Joshua, and Caleb, and Phineas the priest, and those that were holy in every generation; how God still took care of, and did not reject mankind, but

CHAP. XXXIX.

called them from their error and vanity to the acknowledgment of the truth at various seasons, reducing them from bondage and impiety unto liberty and piety, from injustice to righteousness, from death eternal to everlasting life. Let him that offers himself to baptism learn these and the like things in his catechizing; and let him who lavs his hands upon him adore God, the Lord of the whole world, and thank him for his creation, for his sending Christ. his only begotten Son, that he might save man by blotting out his trangressions, that he might remit ungodliness and sins, and might "purify him from all filthiness of flesh and spirit, and sanctify man according to the good pleasure of his kindness, that he might inspire him with the knowledge of his will, and enlighten the eyes of his heart to consider of his wonderful works, and make known to him the judgments of righteousness, that so he might hate every way of iniquity and walk in the way of truth, that he might be thought worthy of the laver of regeneration, to the adoption of sons, which is in Christ, that "being planted together in the likeness of the death of Christ," in hopes of a glorious communication, he may be mortified to sin, and may live to God as to his mind, and word, and deed, and may be numbered together in the book of the living; and after this thanksgiving, let him instruct him in the doctrines concerning our Lord's incarnation. and in those concerning his passion, and resurrection from the dead, and assumption.

CHAP. XL. And when it remains that the catechumen is to be baptized, let him learn what concerns the renunciation of the Devil and the joining himself with Christ; for it is fit that he should first abstain from things contrary, and then be admitted to the mysteries; he must beforehand purify his heart from all wickedness of disposition, from all spot and wrinkle, and then partake of the holy things; for as the skilfullest husbandman does first purge his ground of the thorns which are grown up therein, and does then sow his wheat, so ought you also to take away all impiety from them, and then to sow the seeds of piety in them, and voucheafe them baptism; for even our Lord did in this manner exhort us, saying, first, "make disciples of all nations," and then he adds this, "and baptize them into the name of the Father, and of the Son, and of the Holy Ghost." Let therefore the candidate for bap-

tism declare thus in his renunciation:

CHAP. XLI. I renounce Satan, and his works, and his pomps, and his worships, and his angels, and his inventions, and all things that are under him. And after this renunciation, let him in his association say, And I associate myself to Christ, and believe, and am baptized into one unbegotten Being, the only true God, Almighty, the Father of Christ, the creator and maker of all things, from whom are all things; and into the Lord Jesus Christ, his only begotten Son, the first-born of the whole creation, who before the ages was begotten by the good pleasure of the Father, by whom all things were made, both those in heaven and those on earth, visible and invisible, who in the last days descended from heaven and took flesh, and was born of the holy virgin Mary, and

converse holily, according to the laws of his God and Father, and was crucified under Pontius Pilate, and died for us, and rose again from the dead after his passion the third day, and ascended into the heavens, and sitteth at the right hand of the Father, and again is to come at the end of the world with glory, to judge the quick and the dead, of whose kingdom there shall be no end. And I am baptized into the Holy Ghost, that is the comforter, who wrought in all the saints from the beginning of the world, but was afterwards sent to the apostles by the Father, according to the promise of our Saviour and Lord, Jesus Christ; and after the apostles, to all those that believe in the Holy Catholic Church. Into the resurrection of the flesh, and into the remission of sins, and into the kingdom of heaven, and into the life of the world to come. And after this yow he comes in order to the anointing with oil.

CHAP. XLII. Now this is blessed by the high priest for the remission of sins, and the first preparation for baptism; for he calls thus upon the unbegotten God, the Father of Christ the king of all sensible and intelligent natures, that he would sanctify the oil, in the name of the Lord Jesus, and impart to it spiritual grace, and efficacious strength, the remission of sins, and the first preparation for the confession of baptism, that so the candidate for baptism, when he is anointed, may be freed from all ungodliness, and may become worthy of initiation, according to the command of the only

Begotten.

CHAP. XLIII. After this he comes to the water, and blesses and glorifies the Lord God Almighty, the Father of the only begotten God, and the priest returns thanks, that he has sent his Son to become man on our account, that he might save us; that he has permitted that he should in all things become obedient to the laws of that incarnation, to preach the kingdom of heaven, the remission of sins, and the resurrection of the dead. Moreover, he adores the only begotten God himself, after his Father, and for him, giving him thanks that he undertook to die for all men by the cross, the type of which he has appointed to be the baptism of regeneration. He glorifies him also for that God who is the Lord of the whole world, in the name of Christ, and by his Holy Spirit, has not cast off mankind, but has suited his providence to the difference of seasons; at first giving to Adam himself Paradise for an habitation of pleasure, and afterwards giving a command on account of Providence, and casting out the offender justly, but through his goodness not utterly casting him off, but instructing his posterity in succeeding ages after various manners, on whose account at the conclusion of the world he has sent his son to become man for man's sake, and to undergo all human passions without sin. Him therefore let the priest even now call upon in baptism, and let him say, Look down from heaven and sanctify this water, and give it grace and power, that so he that is to be baptized, according to the command of thy Christ, may be crucified with him, and may die with him, and may be buried with him, and may rise with him to the adoption which is in him, that he may be dead to sin, and live righteousness. And after this, when he has "baptized him in

the name of the Father, and of the Son, and of the Holy Ghost," he shall anoint him with ointment, and shall aild as follows:

CHAP, XLIV. O Lord God, who art without generation, and without a superior, the Lord of the whole world, who hast scattered the sweet odour of the knowlege of the Gospel among all nations, do thou grant at this time that this ointment may be efficacious upon him that is baptized, that so the sweet odour of thy Christ may continue upon him firm and fixed, and that now he has died with him he may arise and live with him. Let him say these and the like things, for this is the efficacy of laying on of hands on every one; for unless there be such a recital made by a pious priest over every one of these, the candidate for baptism does only descend into the water, as do the Jews, and he only puts off the filth of the body, not the filth of the soul. After this let him stand up, and pray that prayer which the Lord taught us. But of necessity he who is risen again ought to stand up and pray, because he that is raised up stands upright. Let him therefore who has been dead with Christ, and is raised up with him, stand up; but let him pray towards the east, for this also is written in the second book of the Chronicles, that after the temple of the Lord was finished by King Solomon, in the very feast of dedication, the priests, and the Levites, and the singers, stood up towards the east. praising and thanking God with cymbals and psalteries, and saying, "Praise the Lord, for he is good, for his mercy endureth for ever."

CHAP. XLV. But let him pray thus after the foregoing prayer, and say, O God Almighty, the Father of thy Christ, thy only begotten Son, give me a body undefiled, a heart pure, a mind watchful, an unerring knowledge, the influence of the Holy Ghost, for the obtaining and assured enjoying of the truth, through thy Christ, by whom glory be to thee, in the Holy Spirit, for ever. Amen. We have thought it reasonable to make these constitutions concern-

ing the catechumens.

CHAP. XLVI. Now concerning those bishops which have been ordained in our lifetime, we let you know that they are these:-James, the bishop of Jerusalem, the brother of our Lord; upon whose death the second was Symeon, the son of Cleopas: after whom, Judas, the son of James. Of Cæsarea of Palestine the first was Zaccheus, who was once a publican; after whom was Cornelius, and the third Theophilus. Of Antioch, Euodius, ordained by me Peter; and Ignatius, by Paul. Of Alexandria, Annianus was the first, ordained by Mark the evangelist; the second Avilius, by Luke, who was also an evangelist. Of the Church of Rome, Linus, the son of Claudia, was the first, ordained by Paul; and Clement, after Linus's death, the second, ordained by me Peter. Of Ephesus, Timotheus, ordained by Paul; and John, by me John. Of Smyrna, Aristo the first; after whom Stratæas, the son of Lois; and the third Aristo. Of Pergamus, Gaius. Of Philadelphia, Demetrius, by me. Of Cenchrea, Lucius, by Paul. Of Crete, Titus. Of Athens, Dionysius. Of Tripoli, in Phœnecia, Marathones. Of Laodicea in Phygia, Archippus. Of Colossæ, Philemon. Of Borea in Macedonia, Onesimus, once the servant

Of the Churches of Galatia, Crescens. Of the parishes of Asia, Aquila and Nicetas. Of the Church of Egina, Crispus. These are the bishops who are entrusted by us with the parishes in the Lord, whose doctrine keep ye always in mind, and observe our words; and may the Lord be with you now and to endless ages, as himself said to us when he was about to be taken up to his own God and Father; for says he, " Lo I am with you

all the days, until the end of the world." Amen.

CHAP. XLVII. "Glory be to God in the highest, and upon earth peace, goodwill among men." We praise thee, we sing hymns to thee, we bless thee, we glorify thee, we worship thee by thy great high priest, thee who art the true God, who art the one begotten, the only inaccessible being; for thy great glory, O Lord, and heavenly King, O God the Father Almighty, O Lord God, the Father of Christ, the immaculate Lamb, who taketh away the sin of the world, receive our prayer, thou that sittest upon the cherubin; for thou only art holy, thou only art the Lord Jesus, the Christ of the God of all created nature, and our king, by whom glory, honour, and worship be to thee.

CHAP. XLVIII. "Ye children, praise the Lord; praise the We praise thee, we sing hymns to thee, we name of the Lord. bless thee for thy great glory, O Lord, our King, the Father of Christ, the immaculate Lamb, who taketh away the sins of the world. Praise becomes thee, hymns become thee, glory becomes thee, the God and Father, through the Son, in the most Holy Spirit, for ever and ever. Amen. "Now, O Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light for the revelation to the Gentiles, and the glory

of thy people Israel."

CHAP. XLIX. Thou art blessed, O Lord, who nourishest me from my youth, who givest food to all flesh. Fill our hearts with joy and gladness, that having always what is sufficient for us, we may abound to every good work, in Christ Jesus our Lord, through whom glory, honour, and power be to thee for ever. Amen.

BOOK VIII.

CONCERNING GIFTS, AND ORDINATIONS, AND THE ECCLE-SIASTICAL CANONS.

CHAP. I. Jesus Christ, our God and Saviour, delivered to us the great mystery of godliness, and called both Jews and Gentiles to the acknowledgment of the one and only true God, his Father. as himself somewhere says, when he was giving thanks for the salvation of those that had believed, "I have manifested thy name to men, I have finished the work thou gavest me;" and said. concerning us, to his Father, "Holy Father, although the world has not known thee, yet have I known thee; and these have known thee." With good reason did he say to all of us together, when we were perfected, concerning those gifts which were given from him by the Spirit; "Now these signs shall follow them that have believed in my name: they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall by no means hurt them; they shall lay their hands on the sick, and they shall recover." These gifts were first bestowed on us the apostles, when we were about to preach the Gospel to every creature, and afterwards were of necessity afforded to those who had by our means believed; not for the advantage of those who perform them, but for the conviction of the unbelievers, that those whom the word did not persuade the power of sign might put to shame; for signs are not for us who believe, but for the unbelievers, both for the Jews and Gentiles. For neither is it any profit to us to cast out demons, but to those who are cleansed by the power of the Lord, as the Lord himself somewhere instructs us, and shows, saying, "Rejoice ye not because the spirits are subject unto you, but rejoice because your names are written in heaven," since the former is done by his power, but this by our good disposition and diligence; yet (it is manifest) by his assistance. It is not therefore necessary that every one of the faithful should cast out demons, or raise the dead, or speak with tongues; but such an one only who is vouchsafed this gift, for some cause which may be of advantage to the salvation of the unbelievers, who are often put to shame, not with the demonstration of the word, but by the power of the signs; that is, such as are worthy of salvation; for all the ungodly are not affected by wonders; and hereof God himself is a witness, as when he says in the law, "With other tongues will I speak to this people, and with other lips, and yet will they by no means believe." For neither did the Egyptians believe in God, when Moses had done so many signs and wonders; nor did the multitude of the Jews believe Christ, as they believed Moses, who vet had healed every sickness and every disease among them; no

were the former shamed by the rod which was turned into a living serpent, nor by the hand which was made white with leprosy, nor by the river Nile turned into blood; nor the latter by the blind who recovered their sight, nor by the lame who walked, nor by the dead who were raised. The one was resisted by Jannes and Jambres. the other by Annas and Caiaphas. Thus signs do not shame all into belief, but only those of a good disposition; for whose sake also it is that God is pleased, as a wise steward of a family, to appoint miracles to be wrought, not by the power of men, but by his own will. Now we say these things that those who have received such gifts may not exalt themselves against those who have not received them: such gifts, we mean, as are for the working of iniracles; for otherwise there is no man who has believed in God through Christ that has not received some spiritual gift: for this very thing, having been delivered from the impiety of polytheism, and having believed in God the Father, through Christ, this is a gift of God, and the having cast off the veil of Judaism, and having believed that by the good pleasure of God, his only begotten son, who was before all ages, was in the last time born of a virgin, without the company of a man; and that he conversed as a man, yet without sin, and fulfilled all that righteousness which is of the law; and that, by the permission of God, he who was God the word endured the cross and despised the shame; and that he died, and was buried, and rose again within three days; and that after his resurrection, having continued forty days with his apostles, and completed his whole constitutions, he was taken up in their sight to his God and Father who sent him; he who has believed these things, not at random and irrationally, but with judgment and full assurance, has received a gift of God. So also has he who is delivered from every heresy. Let not therefore any one that works signs and wonders judge any one of the faithful, who is not vouchsafed the same; for the gifts of God which are bestowed by him, through Christ, are various, and one man receives one gift, and another another; for perhaps one has the word of wisdom, another the word of knowledge; another, discerning of spirits; another, foreknowledge of things to come; another, the word of teaching; another, longsuffering; another, continence according to the law; for even Moses, the man of God, when he wrought signs in Egypt, did not exalt himself against his equals; and when he was called a God he did not arrogantly despise his own prophet Aaron; nor did Joshua the son of Nun, who was the leader of the people after him, though in the war with the Jebusites he had made the sun stand still over against Gibeon, and the moon over against the valley of Ajalon, because the day was not long enough for their victory, insult over Phineas, or Caleb: nor did Samuel, who had done so many surprising things, disregard David, the beloved of God, yet they were both prophets, and the one was high priest and the other was king. And when there were only seven thousand holy men in Israel, who had not bowed the knee to Baal, Elijah alone among them, and his disciple Elisha, were workers of miracles: yet neither did Elijah despise Obadiah the Steward, who feared God, but wrought no signs: nor did Elisha despise his own disciple, when he trembled at the enemies. Moreover, neither did the wise Daniel, who was twice delivered from the mouths of the lions, nor the three children who were delivered from the furnace of fire, despise the rest of their fellow Israelites; for they knew that they had not escaped these terrible miseries by their own might, but by the power of God did they both work miracles and were delivered from miseries. Wherefore let none of you exalt himself against his brother, though he be a prophet, or though he be a worker of miracles; for if it happens that there be no longer an unbeliever, all the power of signs will thenceforward be superfluous: for to be pious is from any one's good disposition; but to work wonders is from the power of him that works them by us, the first of which respects ourselves, but the second respects God that works them, for the reasons which we have already mentioned. Wherefore neither let a king despise his officers that are under him, nor the rulers those who are subject; for where there are none to be ruled over rulers are superfluous, and where there are no officers the kingdom will not stand. Moreover, let not a bishop be exalted against his deacons and presbyters, nor the presbyters against the people; for the subsistence of the congregation depends on the other, for the bishops and the presbyters are the priests with relation to the people, and the laity are the laity with relation to the clergy. And to be a Christian is in our own power, but to be an apostle or a bishop, or in any other such office, is not in our own power, but at the disposal of God who bestows the gifts. And thus much concerning those who are vouchsafed gifts and dignities.

CHAP. II. Add in the next place, that neither is every one that prophesies holy, nor every one that casts out devils religious; for even Balaam the son of Beor, the prophet, did prophesy, though he was himself wicked; as also did Caiaphas, the falsely-named highpriest. Nay, the devil foretels many things, and the demons about him; and yet for all that there is not a spark of piety in them; for they are oppressed with ignorance, by reason of their voluntary wickedness. It is manifest therefore that the ungodly, although they prophesy, do not by their prophesying cover their own impiety; nor will those who cast out demons be sanctified by the demons being made subject to them; for they only mock one another, as they do who play childish tricks for mirth, and destroy those who give heed to them; for neither is a wicked king any longer a king, but a tyrant; nor is a bishop oppressed with ignorance, or an evil disposition, a bishop, but falsely so called; being not one sent out by God, but by men; as Hananiah and Shemaiah in Jerusalem, and Zedekiah and Achiah the false prophets in Baby-And indeed Balaam the prophet, when he had corrupted Israel by Baal-peor, suffered punishment; and Caiaphas at last was his own murderer; and the sons of Sceva endeavouring to cast out demons, were wounded by them, and fled away in an unseemly manner; and the kings of Israel and of Judah, when they became wicked, suffered all sorts of punishments. It is therefore evident how bishops and preshyters, also falsely so called, will not escapthe judgment of God. For it will be said to them even now, "O ye priests, that despise my name, I will deliver you up to the slaughter, as I did Zedekiah and Achiah, whom the king of Babylon fried in a frying-pan," as says Jeremiah the prophet. We say these things, not in contempt of true prophesies, for we know that they are wrought in holy men by the inspiration of God; but to put a stop to the boldness of vain-glorious men; and add this withal, that from such as these God takes away his grace: for "God resisteth the proud, but giveth grace to the humble." Now Silas and Agabus prophesied in our times; yet did they not equal themselves to the apostles, nor did they exceed their own measures, though they were beloved of God. Nay, women prophesied also: of old Miriam, the sister of Moses and Aaron, and after her Deborah, and after these Huldah and Judeth, the former under Josiah, the latter under Darius. The mother of the Lord God did also prophesy, and her kinswoman Elizabeth, and Anna; and in our time the daughters of Philip; yet were not these elated against their husbands, but preserved their own measures. Wherefore if among you also there be a man, or a woman, and such an one obtains any gift, let him be humble, that God may be pleased with him: for, says he, "Upon whom will I look, but upon him that is humble and quiet, and trembles at my words."

CHAP. III. We have now finished the first part of this discourse, concerning gifts, whatever they be which God has bestowed upon men, according to his own will; and how he rebuked the ways of those who either attempted to speak lies, or were moved by the spirit of the adversary; and that God often takes away his grace, both as to prophecy, and the performance of wonders, from the wicked. But now our discourse hastens as to the principal part, that is, the constitution of ecclesiastical affairs, that so when ye have learned this constitution from us, ye who are ordained bishops by us, at the command of Christ, may perform all things according to the commands delivered you, knowing that he that heareth us, heareth Christ, and he that heareth Christ heareth his God and

Father, to whom be glory for ever. Amen.

CHAP. IV. [Wherefore we the twelve apostles of the Lord, who are now together, give you in charge those divine constitutions, concerning every ecclesiastical form; there being present with us Paul the chosen vessel, our fellow apostle, and James the bishop, and the rest of the presbyters, and the seven deacons. In the first place, therefore, I Peter say that A bishop to be ordained is to be, as we have already all of us appointed, unblameable in all things, a select person, chosen by the whole people, who when he is named and approved, let the people assemble, with the presbytery and hishops that are present, on the Lord's day, and let them give their consent; and let the principal of the bishops ask the presbytery and people whether this be the person whom they desire for their ruler? and if they give their consent, let him ask farther whether he has a good testimony from all men, as to his worthiness for so great and glorious an authority? whether all things relating to his piety towards God be right? whether justice towards men has been observed by him? whether the affairs of his family have been well ordered by him? whether he has been unblameable in the course of his life? And if all the assembly together do according to truth, and not according to prejudice witness that he is such an one, let them the third time, as before God the judge, and Christ, the Holy Ghost being also present, as well as all the holy and ministering spirits, ask again, Whether he be truly worthy of this ministry? that so, "in the mouth of two or three witnesses every word may be established;" and if they agree the third time that he is worthy, let them all be demanded their vote, and when they all give it willingly, let them be heard; and silence being made, let one of the principal bishops, together with two others, stand near to the altar, the rest of the bishops and presbyters praying silently, and the deacons holding the holy gospels open upon the head of him that

is to be ordained, and say to God thus:

CHAP. V. O thou the Great Being, O Lord God Almighty, who alone art unbegotten, and ruled over by none; who always art, and wast before the world; who standest in need of nothing, and art above all cause and beginning; who only art true, who only art wise; who alone art the most high; who art by nature invisible; whose knowledge is without beginning; who only art good, and beyond compare; who knowest all things before they are; who art acquainted with the most secret things; who art inaccessible, and without a superior; the God and Father of thy only-begotten Son, of our God and Saviour; the Creator of the whole world by him; whose providence provides for, and takes the care of all: "the Father of mercies, and God of all consolation;" who dwellest in the highest heavens, and yet lookest down on things below; thou, who didst appoint the rules of the church, by the coming of thy Christ in the flesh; of which the Holy Ghost is the witness, by thy apostles, and by us the bishops, who by thy grace are here present; who hast foreordained priests from the beginning for the government of thy people; Abel, in the first place, Seth, and Enos, and Enoch, and Noah, and Melchisedec, and Job; who didst appoint Abraham, and the rest of the patriarchs, with thy faithful servants Moses and Aaron, and Eleazar, and Phineas; who didst choose from among them rulers and priests in the tabernacle of thy testimony, who didst choose Samuel for a priest and a prophet; who didst not leave thy sanctuary without ministers; who didst delight in those whom thou choosest to be glorified in: do thou, by us, pour down the influence of thy free Spirit, through the mediation of thy Christ, which is committed to thy beloved Son Jesus Christ; which he bestowed according to thy will on the holy apostles of thee the eternal God; grant by thy name, O God, who searchest the hearts, that this thy servant, whom thou hast chosen to be a bishop, may feed thy holy flock, and discharge the office of an high-priest to thee, and minister to thee unblameably, night and day: that he may appearse thee, and gather together the number of those that shall be saved, and may offer to thee the gifts of thy holy church. Grant to him, O Lord Almighty, through thy Christ, the fellowship of the Holy Spirit, that so he may have power to

remit sins according to thy command; to give forth lots according to thy command; to loose every bond according to the power which thou gavest the apostles; that he may please thee in meekness, and a pure heart, with a stedfast, unblameable, and unreprovable mind, to offer to thee a pure and unbloody sacrifice, which by thy Christ, thou hast appointed as the mystery of the new covenant; for a sweet savour, through thy holy child Jesus Christ, our God and Saviour: through whom glory, honour, and worship be to thee, in the Holy Spirit, now, and always, and for all ages. And when he has prayed for these things, let the rest of the priests add. Amen: and together with them all the people. And after the prayer, let one of the bishops elevate the sacrifice upon the hands of him that is ordained, and early in the morning let him be placed in his throne, in a place set apart for him, among the rest of the bishops; they all giving him the kiss in the Lord. And after the reading of the law, and the prophets, and our epistles, and acts, and the gospels, let him that is ordained salute the church, saying, "The grace of our Lord Jesus Christ, the love of God and the Father, and the fellowship of the Holy Ghost be with you all:" and let them all answer. "And with thy spirit:" and after these words let him speak to the people the words of exhortation; and when he has ended his word of doctrine [say I Andrew, the brother of Peter] all standing up, let the deacon ascend upon some high seat, and proclaim, Let none of the hearers, let none of the unbelievers stay: and silence being made, let him say:

CHAP. VI. Ye Catechumens pray, and let all the faithful pray for them in their mind, saying, "Lord have mercy upon them." And let the deacon bid prayers for them, saying, Let us all pray unto God for the Catechumens, that he that is good, he that is the lover of mankind will mercifully hear their prayers and their supplications, and so accept their petitions, as to assist them and give them those desires of their hearts which are for their advantage, and reveal to them the gospel of his Christ, give them illumination and understanding, instruct them in the knowledge of God, teach them his commands and his ordinances, implant in them his holy and saving fear, open the ears of their hearts, that they may exercise themselves in his law day and night; strengthen them in piety, unite them to, and number them with his holy flock; vouchsafe them the laver of regeneration, and the garment of incorruption, which is from the true life, and deliver them from all ungodliness. and give no place to the adversary against them, and "Cleanse them from all filthiness of the flesh and spirit, and dwell in them, and walk in them," by his Christ; "Bless their goings-out, and their comings-in," and order their affairs for their good. Let us still earnestly put up our supplications for them, that they may obtain the forgiveness of their transgressions by their admission, and so may be thought worthy of the holy mysteries, and of constant communion with the saints. Rise up, ye Catechumens, beg for yourselves the peace of God, through his Christ, a peaceable day, and free from sin, and the like for the whole time of your life, and your Christian ends of it; a compassionate and merciful God; and

the forgiveness of your transgressions. Dedicate yourselves to the only unbegotten God, through his Christ. Bow down your heads, and receive the blessing. But at the naming of every one by the deacon, as we said before, let the people say, "Lord have mercy upon him," and let the children say it first. And as they have bowed down their heads, let the bishop who is newly ordained bless them with his blessing: O God Almighty, unbegotten and inaccessible, who only art the true God, the God and Father of thy Christ, thy only-begotten Son; the God of the Comforter, and the Lord of the whole world; who by Christ didst appoint thy disciples to be teachers for the teaching of piety, do thou now also look down upon thy servants, who are catechized in the gospel of thy Christ, and "give them a new heart, and renew a right spirit in their inward parts," that they may both know and do thy will with full purpose of heart, and with a willing soul. Vouchsafe them an holy admission, and unite them to thy holy church, and make them partakers of thy holy mysteries, through Christ, who is our hope, and who died for them; by whom glory and worship be given to thee, in the holy Spirit, for ever. Amen. And after this, let the deacon say, "Go out ye Catechumens in peace;" and after they are gone out, let him say, Ye energumens afflicted with unclean spirits, pray; and let us earnestly pray for them, that God, the lover of mankind, will by Christ rebuke the unclean and wicked spirits, and deliver his supplicants from the dominion of the adversary. He that rebuked the legion of demons, and the prince of wickedness, the devil, may be even now rebuke these apostates from piety, and deliver his own workmanship from his power, and cleanse those creatures which he has made with great wisdom. Let us still pray earnestly for them; save them, O God, and raise them up by thy power. Bow down your heads, ye energumens, and receive the blessing, and let the bishop add this prayer, and say:

CHAP. VII. Thou, who hast bound the strong man, and spoiled all that was in his house, who hast given us power over serpents and scorpions to tread upon them, and upon all the power of the enemy; who hast delivered the serpent, that murderer of men, bound to us; as a sparrow to children; whom all things dread. and tremble before the face of thy power; who hast cast him down as lightning from heaven to earth; not with a fall from a place, but from honour to dishonour, on account of his voluntary evil disposition, "whose look dries the abysses, and threatening melts the mountains, and whose truth remains for ever; whom the infants praise, and sucking babes bless; whom angels sing hymns to and adore; who lookest upon the earth, and makest it tremble; who touchest the mountains, and they smoke; who threatenest the sea, and dryest it up, and makest all its rivers as desert, and the clouds are the dust of his feet; who walkest upon the sea as upon the firm ground;" thou only-begotten God, the Son of the Great Father, rebuke these wicked spirits, and deliver the works of thy hands from the power of the adverse spirit: for to thee is due glory, honour, and worship, and by thee to thy Father, in the Holy Spirit, for ever. Amen. And let the deacon say, Go out ye energumens.

And after them, let him cry aloud, Ye that are to be illuminated pray: let us the faithful earnestly pray for them, that the Lord will vouchsafe, that being initiated into the death of Christ, they may rise with him, and become partakers of his kingdom, and may be admitted to the communion of his mysteries; unite them to, number them among those that are saved in his holy church. Save them, and raise them up by thy grace; and being sealed to God through his Christ, let them bow down their heads, and receive this

blessing from the bishop.

CHAP. VIII. Thou who hast formerly said by the prophets to those that be initiated, "Wash ye: become clean:" and hast appointed spiritual regeneration by Christ, do thou now look down upon these that are to be baptized, and bless them, and sanctify them, and prepare them that they may become worthy of thy spiritual gift, and of thy true adoption, of thy spiritual invsteries, of being gathered together with those that are saved through Christ our Saviour; by whom glory, honour, and worship be to thee, in the Holy Ghost, for ever, Amen. And let the deacon say, Go out ye that are preparing for illumination. And after that let him proclaim, Ye penitents pray; let us all earnestly pray for our brethren in the state of penance; that God, the lover of compassion. will show them the way of repentance, and accept their return and their confession, and "bruise Satan under their feet suddenly," and redeem them from the snare of the devil, and the ill-usage of the demons, and free them from every unlawful word, and every absurd practice, and wicked thought; forgive them all their offences, both voluntary and involuntary, and "blot out that hand-writing which is against them," and write them in the book of life: "Cleanse them from all filthiness of flesh and spirit," and restore and unite them to his holy flock: for, "He knoweth our frame;" for "Who can glory that he has a clean heart? And who can boldly say, that he is pure from sin? For we are all among the blameworthy. Let us still pray for them more earnestly; for "there is joy in heaven over one sinner that repenteth." that being converted from every evil work, they may be joined to all good practice: that God, the lover of mankind, will suddenly accept their petitions, will "restore to them the joy of his salvation, and strengthen them with his free spirit;" that they may not be any more shaken, but be admitted to the communion of his most holy things: and become partakers of his divine mysteries; that appearing worthy of his adoption, they may obtain eternal life. Let us all still earnestly say on their account, "Lord, have mercy upon them. Save them, O God, and raise them up by thy mercy." Rise up. and bow your heads to God through his Christ, and receive the blessing. Let the bishop then add this prayer:

CHAP. IX. Almighty, eternal God, Lord of the whole world, the Creator and Governor of all things, who hast exhibited man as the ornament of the world through Christ, and didst give him a law, both naturally implanted and written, that he might live according to law as a rational creature; and when he had sinned thou vest him thy goodness as a pledge, in order to his repentance.

Look down upon these persons who have bended the neck of their soul and body to thee; for thou "desirest not the death of a sinner, but his repentance, that he turn from his wicked way and live." Thou who didst accept the repentance of the Ninevites, who "willest that all men be saved, and come to the acknowledgment of the truth:" who didst accept of that son who had "consumed his substance in riotous living" with the bowels of a father, on account of his repentance; do thou now accept of the repentance of thy supplicants, for there is no man that has not sinned: for "if thou, O Lord, markest iniquities, O Lord, who shall stand? For with thee there is propitiation." And do thou restore them to thy boly Church, into their former dignity and honour, through Christ, our God and Saviour, by whom glory and adoration be to thee, in the Holy Ghost, for ever. Amen. Then let the deacon say, Depart ye penitents. And let him add, "Let none of those who ought not to come draw near. All we of the faithful, let us bend our knee; let us all entreat God through his Christ; let us

all earnestly beseech God through his Christ.

CHAP. X. Let us pray for the peace and happy settlement of the world, and of the holy Churches; that the God of the whole world may afford us his everlasting peace, and such as may not be taken away from us; that he may preserve us in a full prosecution of such virtue as is according to godliness. Let us pray for the holy Catholick and Apostolic Church, which is spread from one end of the earth to the other; that God would preserve and keep it unshaken, and free from the waves of this life until the end of the world, as founded upon a rock; and for the holy parish in this place, that the Lord of the whole world may vouchsafe us, without failure, to follow after his heavenly hope, and without ceasing to pay him the debt of our prayer. Let us pray for every episcopacy which is under the whole heaven, of those that rightly divide the Word of thy truth. And let us pray for our bishop James, and his parishes; let us pray for our bishop Clement, and his parishes; let us pray for our bishop Eodius, and his parishes; let us pray for our bishop Annianus, and his parishes, that the compassionate God may grant them to continue in his holy Churches in health, honour, and long life; and afford them an honourable old age in godliness and righteousness. And let us pray for our presbyters, that the Lord may deliver them from every unreasonable and wicked action. and afford them a presbyterate in health and honour. Let us pray for all the deacons and ministers, that the Lord may grant them an unblameable ministration. Let us pray for the readers, singers, virgins, widows, and orphans; let us pray for those that are in marriage and in child-bearing, that the Lord may have mercy upon them all. Let us pray for the eunuchs who walk holily; let us pray for those in a state of continence and piety; let us pray for those that bear fruit in the holy Church and give alms to the needy: and let us pray for those who offer sacrifices and oblations to the Lord our God, that God, the Fountain of all goodness, may recompense them with his heavenly gifts, and give "them in this world an hundredfold, and in the world to come life everlasting." And

bestow upon them for their temporal things those that are eternal: for earthly things, those that are heavenly. Let us pray for our brethren newly enlightened, that the Lord may strengthen and confirm them. Let us pray for our brethren exercised with sickness. that the Lord may deliver them from every sickness and every disease, and restore them sound unto his holy Church. Let us pray for those that travel by water, or by land. Let us pray for those that are in the mines, in banishments, in prisons, and in bonds, for the name of the Lord. Let us pray for those that are afflicted with bitter servitude. Let us pray for our enemies, and those that hate us. Let us pray for those that persecute us for the name of the Lord, that the Lord may pacify their anger and scatter their wrath against us. Let us pray for those that are without and are wandered out of the way, that the Lord may convert them. Let us be mindful of the infants of the Church, that the Lord may perfect them in his fear and bring them to a complete age. Let us pray one for another, that the Lord may keep us and preserve us by his grace to the end, and deliver us from the evil one, and from all the scandals of those that work iniquity, and preserve us unto his heavenly kingdom. Let us pray for every Christian soul. Save us and raise us up. O God, by thy mercy. Let us rise up and let us pray earnestly, and dedicate ourselves and one another to the living God through his Christ. And let the high-priest add this

prayer, and say, CHAP. XI. O Lord Almighty, the most High, who dwellest on high, the Holy One that restest among the saints without beginning, the only Potentate, who hast given to us by Christ the preaching of knowledge, to the acknowledgement of the glory and of thy name, which he has made known to us for our comprehension. Do thou now also look down, through him, upon this thy flock, and deliver it from all ignorance and wicked practice, and grant that we may fear thee in earnest, and love thee with affection. and have a due reverence of thy glory. Be gracious and merciful to them, and hearken to them when they pray unto thee, and keep them, that they may be unmoveable, unblameable, and unreproveable; that they may be holy in body and spirit, not having spot or wrinkle, or any such thing; but that they may be complete, and none of them may be defective or imperfect. O our Support, our powerful God, who dost not accept persons, be thou the Assister of this thy people which thou hast redeemed with the precious blood of thy Christ; be thou their protector, aider, provider and For "none can snatch out of thy hand." For there is no other God like thee; for on thee is our reliance. "Sanctify them by thy truth, for thy word is truth." Thou who dost nothing for favour, thou whom none can deceive, deliver them from every sickness, and every offence, every injury and deceit: "from fear of the enemy, from the dart that flyeth in the day, from the mischief that walketh about in darkness;" and vouchsafe them that everlasting life which is in Christ, thy only-begotten Son, our God and Saviour, through whom glory and worship be to thee, in the Holy Spirit.

now and always, and for ever and ever. Amen. And after this let the deacon say, Let us attend. And let the bishop salute the Church, and say, "The peace of God be with you all." And let the deacon say to all. "Salute ye one another with the holy kiss." And let the clergy salute the bishop, the men of the laity salute the men, the women the women; and let the children stand at the reading desk; and let another deacon stand by them, that they may not be disorderly; and let other deacons walk about and watch the men and women, that no tumult may be made, and that no one nod, or whisper, or slumber; and let the deacons stand at the doors of the men, and the sub-deacons at those of the women, that no one go out, nor a door be opened, although it be for one of the faithful, at the time of the oblation. But let one of the sub-deacons bring water to wash the hands of the priests, which is a symbol of the purity of those souls that are devoted to God.

CHAP. XII. Then shall the deacon immediately say, Let none of the catechumens, let none of the hearers, let none of the unbelievers, let none of the heterodox stay here. You who have prayed the foregoing prayer depart. Let the mothers receive their children: let no one have anything against any one. Let no one come in hypocrisy; let us stand upright before the Lord with fear and trembling to offer. When this is done, let the deacons bring the gifts to the bishop at the altar; and let the presbyters stand on his right hand, and on his left, as disciples stand before their Master. But let two of the deacons, on each side of the altar, hold a fan. made up of thin membranes, or of the feathers of the peacock, or of fine cloth, and let them silently drive away the small animals that fly about, that they may not come near to the cups. Let the high-priest, therefore, together with the priests, pray by himself; and let him put on his shining garment, and stand at the altar, and make the sign of the Cross upon his forehead with his hand before all the people, and say, "The grace of Almighty God, and the love of our Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you all." And let all with one voice say, "And with thy. Spirit." The high-priest, "Lift up your mind." All the people, "We lift it up unto the Lord." The high-priest, "Let us give thanks to the Lord." All the people, "It is meet and right so to do." Then let the high-priest say, It is very meet and right before all things to sing an hymn to thee, who art the true God, who art before all beings; "from whom the whole family in heaven and earth is named;" who only art unbegotten and without beginning, and without a ruler, and without a master; who standest in need of nothing; who art the Bestower of everything that is good; who art beyond all cause and generation; who art alway and immutably the same; from whom all things came into being as from their proper original. For thou art eternal knowledge, everlasting sight. unbegotten hearing, untaught wisdom, the first by nature, and the measure of being, and beyond all number. Who didst bring all things out of nothing into being by thy only-begotten Son, but didst beget him before all ages by thy will, thy power, and thy

goodness, without any instrument, the only-begotten Son. God the Word, the Living Wisdom, "the First-born of every creature, the Angel of thy great counsel," and thy High-priest; but the King and Lord of every intellectual and sensible nature; who was before all things, by whom were all things. For thou, O Eternal God. didst make all things by him, and through him it is that thou vouchsafest thy suitable providence over the whole world; for by the very same that thou bestowest being didst thou also bestow wellbeing. The God and Father of thy only-begotten Son; who by him didst make, before all things, the cherubim and the seraphim, the zeons and hosts, the powers and authorities, the principalities and thrones, the archangels and angels; and after all these didst, by him, make this visible world, and all things that are therein; for thou art he who didst frame the heaven as an arch, and "stretch it out like the covering of a tent," and didst found the earth upon nothing by thy mere will; who didst fix the firmament and prepare the night and the day: who didst bring light out of thy treasures. and as a covering thereof didst bring on darkness, for the repose of the living creatures that move up and down in the world; who didst appoint the sun in heaven to rule over the day, and the moon to rule over the night; and didst inscribe in heaven the choir of stars to praise thy glorious Majesty; who didst make the water for drink and for cleansing; the air in which we live for respiration and the affording of sounds, by the means of the tongue, which strikes the air, and the hearing, which co-operates therewith, so as to perceive speech when it is received by it and falls upon it; who madest fire for our consolation in darkness, for the supply of our want, and that we might be warmed and enlightened by it; who didst separate the great sea from the land, and didst render the former navigable, and the latter fit for walking; and didst replenish the former with small and great living creatures, and filledst the latter with the same, both tame and wild; didst furnish it with various plants, and crown it with herbs, and beautify it with flowers, and enrich it with seeds: who didst ordain the great deep, and on every side madest a mighty cavity for it, which contains seas of salt waters heaped together; yet didst thou every way bound them with the smallest sand; who sometimes dost raise it to the height of mountains by the winds, and sometimes dost smooth it into a plain; sometimes dost enrage it with a tempest, and sometimes dost still it with a calm, that it may be easy to seafaring men in their voyages; who didst encompass this world, which was made by thee, through Christ, with rivers, and water it with currents, and moisten it with springs that never fail, and didst bind it round with mountains, for the immoveable and secure consistence of the earth; for thou hast replenished thy world and adorned it with sweet-smelling and with healing herbs, with many and various living creatures, strong and weak, for food and for labour, tame and wild, with the noises of creeping things, the sounds of various sorts of flying creatures, with the circuits of the years, the numbers of the months and days. the order of the seasons, the courses of the rainy clouds, for the production of the fruits, and the support of living creatures. Thou 'st also appointed the station of the winds, which blow when com-

manded by thee; and the multitude of the plants and herbs. And thou hast not only created the world itself, but hast also made man for a citizen of the world, exhibiting him as the ornament of the world: for thou didst say to thy wisdom. "Let us make man according to our image and according to our likeness; and let them have dominion over the fish of the sea, and over the fowls of the heaven." Wherefore also thou hast made him of an immortal soul. and of a body liable to dissolution; the former out of nothing, the latter out of the four elements; and hast given him, as to his soul, rational knowledge, the discerning of piety and impiety, and the observation of right and wrong; and as to his body thou hast granted him five senses and progressive motion. For thou, O God Almighty, didst, by thy Christ, plant a paradise in Eden, in the east, adorned with all plants fit for food, and didst introduce him into it as into a rich banquet. And when thou madest him thou gavest him a law implanted within him, that so he might have at home, and within himself, the seeds of divine knowledge. And when thou hadst brought him into the paradise of pleasure thou allowedst him the privilege of enjoying all things, only forbidding the tasting of one tree, in hopes of greater blessings; that in case he would keep that command he might receive the reward of it, which was immortality; but when he neglected that command and tasted of the forbidden fruit, by the seduction of the serpent and the counsel of his wife, thou didst justly cast him out of paradise. Yet of thy goodness thou didst not overlook him, nor suffer him to perish utterly, for he was thy creature; but thou didst subject the whole creation to him, and didst grant him liberty to procure himself food by his own sweat and labours, whilst thou didst cause all the fruits of the earth to spring up, to grow, and to ripen. when thou hadst laid him asleep for a while thou didst, with an oath, call him to a restoration again, didst loose the bond of death, and promise him life after the resurrection. And not this only, but when thou hadst increased his posterity to an innumerable multitude, those that continued with thee thou didst glorify, and those who did apostatize from thee thou didst punish. And while thou didst accept of the sacrifice of Abel as of an holy person, thou didst reject the gift of Cain, the murderer of his brother, as of an abhorred wretch. And besides these, thou didst accept of Seth aud Enos, and didst translate Enoch. For thou art the Creator of men. and the Giver of life, and the Supplier of want, and the Giver of laws, and the Rewarder of those that observe them, and the Avenger of those that transgress them; who didst bring the great flood upon the world, by reason of the multitude of the ungodly, and didst deliver righteous Noah from that flood by an ark, with eight souls, the end of the foregoing generations, and the beginning of those that were to come; who didst kindle a fearful fire against the five cities of Sodom, and "didst turn a fruitful land into a salt lake for the wickedness of them that dwelt therein," but didst snatch holy Lot out of the conflagration. Thou art he who didst deliver Abraham from the impiety of his forefathers, and didst appoint him to be the heir of the world, and didst discover to him thy Christ, who didst aforehand ordain Melchisedech, an high-priest, for

thy worship; who didst render thy patient servant Job the conqueror of that serpent who is the patron of wickedness: who madest Isaac the son of the promise, and Jacob the father of twelve sons, and didst increase his posterity to a multitude, and bring him into Egypt with seventy-five souls: thou, O Lord, didst not overlook Joseph, but granted him, as a reward of his chastity for thy sake, the government over the Egyptians: thou, O Lord, did not overlook the Hebrews when they were afflicted by the Egyptians, on account of the promises made unto their fathers; but thou didst deliver them, and punish the Egyptians. And when men had corrupted the law of nature, and had sometimes esteemed the creation the effect of chance, and sometimes honoured it more than they ought, and equalled it to thee the God of the universe; thou didst not, however, suffer them to go astray, but didst raise up thy holy servant Moses, and by him didst give the written law, for the assistance of the law of nature, and didst show that the creation was thy work, and didst banish away the error of polytheism: thou didst adorn Aaron and his posterity with the priesthood, and didst punish the Hebrews when they sinned, and receive them again when they turned to thee: thou didst punish the Egyptians with a judgment of ten plagues, and didst divide the sea, and bring the Israelites through it, and drown and destroy the Egyptians who pursued after them: thou didst sweeten the bitter water with wood: thou didst bring water out of the rock of stone: thou didst rain manna from heaven, and quails, as meat out of the air: thou didst afford them a pillar of fire by night to give them light, and a pillar of a cloud by day to overshadow them from the heat: thou didst declare Joshua to be the general of the army, and didst overthrow the seven nations of Canaan by him: thou didst divide Jordan, and dry up the rivers of Etham: thou didst overthrow walls without instruments, or the hand of man. For all these things, glory be to thee, O Lord Almighty. Thee do the innumerable hosts of angels, archangels, thrones, dominions, principalities, authorities, and powers, thine everlasting armies, adore. The cherubim, and the six-winged seraphim, with twain covering their feet, with twain their heads, and with twain flying, say, together with thousand thousands of archangels, and ten thousand times ten thousand of angels, incessantly, and with constant and loud voices, and let all the people say it with them, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of his glory: be thou blessed for ever. Amen." And afterwards let the high priest say, For thou art truly holy, and most holy, the highest and most highly exalted for ever. Holy also is thy only begotten Son, our Lord and God, Jesus Christ, who in all things ministered to his God and Father, both in thy various creation and thy suitable providence, and has not overlooked lost mankind: but after the law of nature, after the exhortations in the positive law, after the prophetical reproofs, and the government of the angels, when men had perverted both the positive law and that of nature, and had cast out of their mind the memory of the flood, the burning of Sodom, the plagues of the "vptians, and the slaughters of the inhabitants of Palestine, and

being just ready to perish universally, after an unparalleled manner, he was pleased, by thy goodwill, to become man, who was man's creator; to be under the laws, who was the legislator; to be a sacrifice, who was an high priest; to be a sheep, who was the shepherd; and he appeased thee, his God and Father, and reconciled thee to the world, and freed all men from the wrath to come, and was made of a virgin, and was in flesh, being God the word, the beloved Son, the firstborn of the whole creation, and was, according to the prophecies which were foretold concerning him by himself, of the seed of David, and Abraham, of the tribe of Judah: and he was made in the womb of a virgin who formed all mankind that are born into the world: he took flesh who was without flesh: he who was begotten before time, was born in time: he conversed holily, and taught according to the law: he drove away every sickness and every disease from men, and wrought signs and wonders among the people, and he was partaker of meat, and drink, and sleep, who nourishes all that stand in need of food, and "fills every living creature with his goodness:" "The manifested thy name to them that knew it not:" he drove away ignorance, he revived piety, and fulfilled thy will; he finished the work which thou gavest him to do; and when he had set all these things right, he was seized by the hands of the ungodly, of the high priests and priests, falsely so called, and of the disobedient people, being betrayed by one who was possessed with wickedness as with a confirmed disease: he suffered many things from them, and endured all sorts of ignominy by thy permission: he was delivered to Pilate the governor, and he that was the judge was judged, and he that was the Saviour was condemned; he that was impassible was nailed to the cross, and he who was by nature immortal died, and he that is the giver of life was buried, that he might loose those for whose sake he came, from suffering and death, and might break the bonds of the devil, and deliver mankind from his deceit. He arose from the dead the third day; and when he had continued with his disciples forty days, he was taken up into the heavens, and is sat down on the right hand of thee, who art his God and Father. Being mindful therefore of those things that he endured for our sakes, we give thee thanks, O God Almighty, not in such a manner as we ought, but as we are able, and fulfil his constitution; "for in the same night that he was betrayed he took bread" in his holy and undefiled hands, and looking up to thee, his God and Father, "he brake it, and gave it to his disciples, saying, This is the mystery of the new covenant; take of it, and eat: this is my body which is broken for many, for the remission of sins." In like manner also he took the cup, and mixed it of wine and water, and sanctified it, and delivered it to them, saying, "Drink ye all of this, for this is my blood which is shed for many, for the remission of sins: do this in remembrance of me: for as often as ye eat this bread and drink this cup ye do show forth my death until I come." Being mindful therefore of his passion, and death, and resurrection from the dead, and return into the heavens, and his future second appearing, wherein he is to come with glory and power to judge the quick and the dead, and to

recompense to every one according to his works, we offer to thee, our King and our God, according to his constitution, this bread and this cup; giving thee thanks, through him, that thou hast thought us worthy to stand before thee, and to sacrifice to thee, and we beseech thee that thou wilt mercifully look down upon these gifts which are here set before thee, O thou God who standest in need of none of our offerings; and do thou accept them to the honour of thy Christ, and send down thine Holy Spirit, the witness of the Lord Jesus' sufferings, that he may show this bread to be the body of thy Christ, and this cup to be the blood of thy Christ, that those who are partakers thereof may be strengthened for piety, may obtain the remission of their sins, may be delivered from the devil and his deceit, may be filled with the Holy Ghost, may be made worthy of thy Christ, and may obtain eternal life, upon thy reconciliation to them, O Lord Almighty. We farther pray unto thee, O Lord, for thy holy Church, spread from one end of the world to another, which thou hast purchased with the precious blood of thy Christ; that thou wilt preserve it unshaken, and free from disturbance until the end of the world; for every episcopate who rightly divides the word of truth. We farther pray to thee for me, that am nothing, who offer to thee; for the whole presbytery, for the deacons, and all the clergy; that thou wilt make them wise, and replenish them with the Holy Spirit. We farther pray to thee, O Lord, "for the king, and all in authority," for the whole army; that they may be peaceable towards us; that so leading the whole time of our life in quietness and unanimity, we may glorify thee, through Jesus Christ, who is our hope. We farther offer to thee also, for all those holy persons who have pleased thee from the beginning of the world, patriarchs, prophets, righteous men, apostles, martyrs, confessors, bishops, presbyters, deacons, subdeacons, readers, singers, virgins, widows, and lay-persons, with all whose names thou knowest. We farther offer to thee for this people, that thou wilt render them to the praise of thy Christ, "a royal priesthood, and an holy nation;" for those that are in virginity and purity; for the widows of the Church; for those in honourable marriage and child-bearing; for the infants of thy people; that thou wilt not permit any of us to become castaways. We farther beseech thee also for this city and its inhabitants; for those that are sick; for those in bitter servitude; for those in banishments; for those in prison; for those that travel by water or by land; that thou, the helper and assister of all men, wilt be their supporter. We farther also beseech thee for those that hate us and persecute us for thy name's sake; for those that are without, and wander out of the way; that thou wilt convert them to goodness, and pacify their anger. We farther also beseech thee for the catechumens of the church, and for those that are vexed by the adversary, and for our brethren the penitents, that thou wilt perfect the first in the faith, that thou wilt deliver the second from the energy of the evil one, and that thou wilt accept the repentance of the last, and forgive both them and us our offences. We farer offer to thee also for the good temperature of the air, and the fertility of the fruits, that so partaking perpetually of the good things derived from thee, we may praise thee without ceasing, "who givest food to all flesh." We farther beseech thee also for those who are absent on a just cause; that thou wilt keep us all in piety, and gather us together in the kingdom of thy Christ, the God of all sensible and intelligent natures, our king: that thou wilt keep us immoveable, unblameable, and unreproveable: for to thee belongs all glory, and worship, and thanksgiving, honour, and adoration, the Father, and the Son, in the Holy Ghost, both now and always, and for everlasting and endless ages for ever. And let all the people say, Amen. And let the bishop say, "The peace of God be with you all." And let all the people say, "And with thy

spirit." And let the deacon proclaim again:

CHAP. XIII. Let us still farther beseech God through his Christ. and let us beseech him on account of the gift which is offered to the Lord God, that the good God will accept it, through the mediation of his Christ, upon his heavenly altar, for a sweet-smelling savour. Let us pray for this Church and people: let us pray for every episcopate, every presbytery, all the deacons and ministers in Christ, for the whole congregation, that the Lord will keep and preserve them all. Let us "pray for kings, and those in authority," that they may be peaceable towards us, "that so we may have and lead a quiet and peaceable life in all godliness and honesty." Let us be mindful of the holy martyrs, that we may be thought worthy to be partakers of their trial. Let us pray for those that are departed in the faith. Let us pray for the good temperature of the air, and the perfect maturity of the fruits. Let us pray for those that are newly enlightened, that they may be strengthened in the faith, and all may be mutually comforted by one another. Raise us up, O God, by thy grace: let us stand up, and dedicate ourselves to God, through his Christ. And let the bishop say, O God, who art great, and whose name is great, who art great in counsel and mighty in works, the God and Father of thy holy child Jesus, our Saviour: look down upon us, and upon this thy flock, which thou hast chosen by him to the glory of thy name; and sanctify our body and soul, and grant us the favour to be "made pure from all filthiness of flesh and spirit," that we may obtain the good things laid up for us, and do not account any of us unworthy; but be thou our comforter, help, and protector, through thy Christ, with whom glory, honour, praise, doxology, and thanksgiving be to thee in the Holy Ghost for ever. Amen. And after that all have said, Amen, let the deacon say, Let us attend. And let the bishop speak thus to the people, Holy things for holy persons: and let the people answer, There is one that is holy, there is one Lord, one Jesus Christ, blessed for ever, to the glory of God the Father. "Glory to God in the highest, and on earth peace, goodwill among men. Hosanna to the son of David. Blessed be he that cometh in the name of the Lord," being the Lord God who appeared to us, Hosanna in the highest! And after that let the bishop partake, then the presbyters, and deacons, and subdeacons, and the readers, and the singers, and the ascetics; and then of the

women, the deaconesses, and the virgins, and the widows; then the children, and then all the people in order, with reverence and godly fear, without tumult. And let the bishop give the oblation, saying, The body of Christ; and let him that receiveth say, Amen. And let the deacon take the cup, and when he gives it let him say, The blood of Christ, the cup of life; and let him that drinketh say, Amen. And let the thirty-third psalm be said, while all the rest are partaking; and when all, both men and women, have partaken, let the deacons carry what remains into the vestry; and when the singer has done, let the deacon say:

CHAP. XIV. Now we have received the precious body and the precious blood of Christ, let us give thanks to him who has thought us worthy to partake of these his holy mysteries; and let us beseeth him that it may not be to us for condemnation, but for salvation, to the advantage of soul and body, to the preservation of piety, to the remission of sins, and to the life of the world to come. Let us arise, and by the grace of Christ let us dedicate ourselves to God, to the only unbegotten God, and to his Christ. And let the

bishop give thanks:

CHAP. XV. O Lord God Almighty, the Father of thy Christ. thy blessed Son, who hearest those who call upon thee with uprightness, who also knowest the supplications of those who are silent; we thank thee that thou hast thought us worthy to partake of thy holy mysteries which thou hast bestowed upon us, for the entire confirmation of those things we have rightly known, for the preservation of piety, for the remission of our offences; for the name of thy Christ is called upon us, and we are joined to thee. O thou that hast separated us from the communion of the ungodly, unite us with those that are consecrated to thee in holiness, confirm us in the truth by the assistance of thy Holy Spirit; reveal to us what things we are ignorant of. Supply what things we are defective in, confirm us in what things we already know, preserve the priests blameless in thy worship, keep the kings in peace and the rulers in righteousness, the air in a good temperature, the fruits in fertility, the world in an all-powerful providence; pacify the warring nations, convert those that are gone astray, sanctify thy people, keep those that are in virginity, preserve those in the faith that are in marriage, strengthen those that are in purity, bring the infants to complete age, confirm the newly admitted, instruct the catechumens and render them worthy of admission, and gather us all together into thy kingdom of heaven, by Jesus Christ our Lord. with whom glory, honour, and worship be to thee, in the Holy Ghost, for ever. Amen. And let the deacon say, Bow down to God through his Christ, and receive the blessing. And let the bishop add this prayer, and say, O God Almighty, the true God, to whom nothing can be compared, who art everywhere, and present in all things, and art in nothing as one of the things themselves, who art not bounded by place nor grown old by time, who art not terminated by ages nor deceived by words, who art not subject to generation, and wantest no guardian, who art above all corruption, free from all change, and invariable by nature, who inhabitest light

inaccessible, who art by nature invisible, and vet art known to all reasonable natures, who seek thee with a good mind, and art comprehended by those that seek after thee with a good mind; the God of Israel, thy people which truly see, and which have believed in Christ. Be gracious to me, and hear me, for thy name's sake, and bless those that bow down their necks unto thee, and grant them the petitions of their hearts, which are for their good, and do not reject any one of them from thy kingdom; but sanctify, guard, cover, and assist them; deliver them from the adversary, and every enemy; keep their houses, and guard their comings-in and their goings-out. For to thee belongs the glory, praise, majesty, worship, and adoration, and to thy son Jesus, thy Christ, our Lord, and God, and King, in the Holy Ghost, now and always, and for ever and Amen. And the deacon shall say, Depart in peace. These constitutions concerning this mystical worship we the apostles do

ordain for you the bishops, priests, and deacons.

CHAP. XVI. Concerning the ordination of presbyters; [I who was beloved by the Lord do ordain for you the bishops thus When thou ordainest a presbyter, O bishop, lay thy hand upon his head, in the presence of the presbyters and deacons, and pray, saying, O Lord Almighty, our God, who hast created all things by Christ, and dost in like manner take care of the whole world by him; for he who had power to make different creatures has also power to take care of them, according to their different natures; on which account, O God, thou takest care of immortal beings by bare preservation, but of those that are mortal by succession; of the soul, by the provision of laws; of the body, by the supply of its wants. Do thou therefore now also look down upon thy holy Church, and increase the same, and multiply those that preside in it, and grant them power, that they may labour both in word and work, for the edification of the people. Do thou now also look down upon this thy servant, who is put into the presbytery by the vote and determination of the whole clergy: and do thou replenish him with the spirit of grace and counsel, to assist and govern thy people with a pure heart, in the same manner as thou didst look down upon thy chosen people, and didst command Moses to choose elders, whom thou didst fill with thy spirit. Do thou also now, O Lord, grant this, and preserve in us the spirit of thy grace, that this person being filled with the gifts of healing and the word of teaching, may in meekness instruct thy people, and sincerely serve thee with a pure mind and a willing soul, and may fully discharge the holy ministrations for thy people, through thy Christ, with whom glory, honour, and worship be to thee, in the holy Ghost, for ever. Amen.

CHAP. XVII. Concerning the ordination of deacons [I Philip do ordain thus]: Thou shalt ordain a deacon, O bishop, by laying thy hands upon him in the presence of the whole presbytery, and of the deacons, and shalt pray, and say:

Chap. XVIII. O God Almighty, the true and faithful God, who art fearful in counsels, and wise in understanding, who art powerful and great, hear our prayer, O Lord, and let thine ears receive

our supplication, and "cause the light of thy countenance to shine upon this thy servant," who is to be ordained for thee to the office of a deacon; and replenish him with thy Holy Spirit, and with power, as thou didst replenish Stephen, who was thy martyr, and follower of the sufferings of thy Christ. Do thou render him worthy to discharge acceptably the ministration of a deacon, steadily, unblameably, and without reproof, that thereby he may attain an higher degree, through the mediation of thy only-begotten Son, with whom glory, honour, and worship be to thee, in the Holy Spirit, for ever. Amen.

CHAP. XIX. Concerning a deaconess [I Bartholomew do ordain thus]: O bishop, thou shalt lay thy hands upon her in the presence of the presbytery, and of the deacons, and deaconesses, and shalt

sav:

CHAP. XX. O eternal God, the Father of our Lord Jesus Christ, the Creator of man, and of woman, who didst replenish with the Spirit Miriam, and Deborah, and Anna, and Huldah; who didst not disdain that thy only-begotten Son should be born of a woman, who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of thy holy gates; do thou now also look down upon this thy servant, who is to be ordained to the office of a deaconess, and grant her thy Holy Spirit, and "cleanse her from all filthiness of flesh and spirit," that she may worthily discharge the work which is committed to her, to thy glory, and the praise of thy Christ, with whom glory and adoration be to thee in the Holy Spirit for ever. Amen.

CHAP. XXI. Concerning the sub-deacons [I Thomas do ordain for you the bishops thus]: When thou dost ordain a sub-deacon, O bishop, thou shalt lay thy hands upon him, and say, O Lord God, the Creator of heaven and earth, and of all things that are therein, who also in the tabernacle of the testimony didst appoint overseers and keepers of thy holy vessels. Do thou now look down upon thy servant, who is to be ordained a sub-deacon; and grant him the Holy Spirit, that he may worthily handle the vessels of thy ministry, and do thy will always, through thy Christ, with whom glory, honour, and worship be to thee, in the Holy Spirit, for

ever. Amen.

CHAP. XXII. Concerning readers [I Matthew or Levi, once a publican, do ordain thus]: Ordain a reader by laying thy hands upon him, and pray unto God, and say, O eternal God, who art plenteous in mercy and compassions, who hast made manifest the constitution of the world by the operations therein, and keepest the number of thine elect, do thou also now look down upon thy servant, who is to be entrusted to read to thy people, and give him thy Holy Spirit, the prophetic spirit. Thou who didst instruct Ezra thy servant to read thy laws to the people, do thou now also at our prayers instruct thy servant, and grant that he may without blame perfect the work committed to him, and thereby be declared worthy of an higher degree, through Christ, with whom glory and worship be to thee, in the Holy Ghost, for ever. Amen.

Chap. XXIII. [I James the son of Alphæus, ordain concerning

confessors]: A confessor is not ordained; for he is so by choice and patience, and is worthy of great honour, as having confessed the name of God, and of his Christ before nations and kings. But if there be occasion, he is to be ordained either a bishop, priest, or deacon. But if any one of the confessors, who is not ordained, snatches to himself any such dignity, upon account of his confession, let the same person be deprived and rejected; for he is not in such an office, since he has denied the constitution of Christ, and is "worse than an infidel."

CHAP. XXIV. [I also ordain concerning virgins]: A virgin is not ordained; "for we have no such command from the Lord;" for this is a state of voluntary trial; not for the reproach of mar-

riage, but on account of leisure for piety.

CHAP. XXV. [And I Lebbæus, surnamed Thaddæus, do ordain thus concerning widows]: A widow is not ordained; yet if she has lost her husband a great while, and has lived soberly and unblameably, and has taken extraordinary care of her family, as Judith and Anna, those women of great reputation, let her be chosen into the order of widows; but if she has lately lost her yoke-fellow, let her not be believed, but let her youth be judged of by the time: for the affections do sometimes grow aged with men, if they be not restrained by a better bridle.

CHAP. XXVI. [I also ordain concerning exorcists]: An exorcist is not ordained; for it is a trial of voluntary goodness, and of the grace of God, through Christ, by the assistance of the Holy Spirit: for he who has received the gift of healing is declared by revelation from God. But if there be occasion for him, he is to be

ordained a bishop, or a presbyter, or a deacon.

CHAP. XXVII. [I Simon the Canaanite do appoint by how many a bishop should be ordained]: Let a bishop be ordained by three or two bishops; but if anyone be ordained by one bishop, let him be deprived, both himself, and he that ordained him. But if there be a necessity that he have only one to ordain him, because more bishops cannot come together, as in time of persecution, or for some such like causes, let him bring the suffrage of permission

from more bishops.

CHAP. XXVIII. Concerning the canons [I also ordain]: A bishop blesses, but does not receive the blessing. He lays on hands, ordains, offers, receives the blessing from bishops, but by no means from presbyters. A bishop deprives any clergyman who deserves deprivation, excepting a bishop; for of himself he has not power to do that. A presbyter blesses, but does not receive the blessing; yet does he receive the blessing from the bishop, or a fellow-presbyter. In like manner does he give it to a fellow-presbyter. He lays on hands, but does not ordain; he does not deprive, yet does he separate those that are under him, if they be liable to such a punishment. A deacon does not bless, does not give the blessing, but receives it from the bishop and presbyter; he does not baptize, he does not offer; but when a bishop or presbyter has offered, he distributes to the people; not as a priest, but as one that ministers to the priests. But it is not lawful for any one

of the other clergy to do the work of a deacon. A deaconess does not bless, nor perform anything belonging to the office of presbyters or deacons, but only is to keep the doors, and to minister to the presbyters in the baptizing of women, on account of decency. A deacon separates a sub-deacon, a reader, a singer, and a deaconess, if there be any occasion, in the absence of the presbyter. It is not lawful for a sub-deacon to separate either one of the clergy or laity, nor for a reader, nor for a singer, nor for a deaconess, for

they are the ministers to the deacons.

CHAP. XXIX. [Now as to the water and oil, I Matthias do ordain thus]: Let the bishop bless the water, or the oil: but if he be not there, let the presbyter bless it, the deacon standing by; but if the bishop be present, let the presbyter and deacon stand by, and let him say thus: O Lord of Hosts, the God of powers, the Creator of the waters, and the Supplier of oil, who art compassionate, and a lover of mankind, who hast given water for drink, and for cleansing, and "oil to give man a cheerful and joyful countenance." Do thou now also sanctify this water, and this oil, through thy Christ, in the name of him or her that has offered them, and grant them a power to restore health, to drive away diseases, to banish demons, and to disperse all snares, through Christ our Hope, with whom glory, honour, and worship be to thee, in the Holy Ghost, for ever. Amen.

CHAP. XXX. [I, the same Matthias, do enjoin thus concerning the first-fruits and tithes]: Let all first-fruits be brought to the bishop, and to the presbyters, and to the deacons, for their maintenance; but let all the tythe be for the maintenance of the rest of the clergy, and of the virgins, and widows, and of those under the trial of poverty. For the first-fruits belong to the priests, and to

those deacons that minister to them.

CHAP. XXXI. [I, the same person, do ordain thus concerning the remainder]: Those eulogies which remain at the mysteries, let the deacon distribute them among the clergy, according to the mind of the bishop, or the presbyters: to a bishop four parts, to a presbyter three parts, to a deacon two parts, and to the rest of the sub-deacons, or readers, or singers, or deaconesses, one part: for this is good and acceptable in the sight of God, that every one be honoured according to his dignity; for the church is the school,

not of confusion, but of good order.

CHAP. XXXII. [I also, Paul, the least of the apostles, do make the following constitutions for you the bishops and presbyters, and deacons, concerning canons]: Those that first come to the mystery of godliness, let them be brought to the bishop, or to the presbyters, by the deacons, and let them be examined as to the causes wherefore they come to the word of the Lord: and let those that bring them exactly inquire about their character, and give them their testimony. Let their manners and their life be inquired into, and whether they be servants or freemen: and if anyone be a servant, let him be asked who is his master? If he be servant to one of the faithful, let his master be asked if he could give him a d character: if he cannot, let him be rejected until he show him-

self to be worthy to his master; but if he does give him a good character, let him be admitted. But if he be servant to a heathen, let him be taught to please his master, "that the word be not blasphemed." If then he have a wife, or a woman hath an husband, let them be taught to be content with each other; but if they be unmarried, let them learn not to commit fornication, but to enter into lawful marriage; but if his master be one of the faithful, and knows that he is guilty of fornication, and yet does not give him a wife, or to the woman an husband, let him be separated: but if any one hath a demon, let him indeed be taught piety, but not received into communion before he be cleansed; yet if death be near, let him be received. If anyone be a maintainer of harlots, let him either leave off to prostitute women, or else let him be rejected. If a whore come, let her leave off whoredom, or else let her be rejected. If a maker of idols come, let him either leave off his employment, or let him be rejected. If one belonging to the theatre come, whether it be man or woman, or charioteer, or dueller, or racer, or overseer of sports, or Olympic gamester, or one that plays on the pipe, on the lute, or on the harp at those games, or a dancingmaster, or an huckster, either let them leave off their employments, or let them be rejected. If a soldier come, let him be taught to "do no injustice, to accuse no man falsely, and to be content with his allotted stipend," if he submit to those rules, let him be received; but if he refuse them, let him be rejected. He that is guilty of sins not to be named, a sodomite, an effeminate person, a magician, an enchanter, an astrologer, a diviner, a charmer of wild beasts, a spendthrift, a mountebank, one that makes amulets, one that uses lustrarions, a soothsayer, a fortune-teller, an observer of palmistry, he that when he meets you observes defects in the eyes, or feet, or the birds, or cats, or noises, or symbolical sounds, let these be proved for some time, for this sort of wickedness is hard to be washed away; and if they leave off those practices, let them be received, but if they will not agree to that, let them be rejected. Let a concubine, who is servant to an unbeliever, and confines herself to her master, alone be received; but if she be incontinent with others, let her be rejected. If one of the faithful hath a concubine, if she be a bond-servant, let him leave off that way, and marry in a legal manner: if she be a free woman, let him marry her in a legal manner: if he does not, let him be rejected. He that follows the Gentile customs, or Jewish fable, either let him reform. or let him be rejected. If anyone follows the sports of the theatre. their huntings, or horse races, or combats, either let him leave them off, or let him be rejected. He who is to be catechized, let him be catechized three years; but if anyone be diligent, and has a good will to his business, let him be admitted; for it is not the length of time, but the course of life that is judged. He that teaches. although he be one of the laity, yet, if he be skilful in the word, and grave in his manners, let him teach: for "they shall be all taught of God." Every one of the faithful, whether man or woman, when he rises from sleep, before they go to work, when they have washed themselves, let them pray; but if any catechetic instruction be held. let the faithful person prefer the word of piety before his work. Let the faithful person, whether man or woman, treat servants kindly, as we have ordained in the foregoing books, and have

taught in our epistles.

CHAP. XXXIII. [I Peter, and I Paul, do make the following constitutions]: Let the servants work five days: but on the Sabbath-day, and the Lord's-day, let them have leisure to go to church for the doctrine of piety. We have said that the Sabbath is on account of the creation, and the Lord's-day of the resurrection. Let servants rest from their work all the Great Week, and that which follows it; for the one is in memory of the passion, and the other of the resurrection; and there is need they should be instructed who it is that suffered, and rose again, and who it is that permitted him to suffer, and raised him again. Let them have rest from their work on the Ascension, because it was the conclusion of the dispensation by Christ. Let them rest at Pentecost. because of the coming of the Holy Spirit, which was given to those that believed in Christ. [Let them rest on the feast of the Nativity, on account of that unexpected grace thereon bestowed upon mankind; that Jesus Christ, the Word of God, was born of the Virgin Mary, for the salvation of the world. Let them rest on the feast of the Epiphany, on account of the demonstration that was thereon given to the divinity of Christ; while the Father bear witness to him in his baptism; and the Comforter, in the shape of a dove, showed him who was witnessed to unto those that stood by. Let them rest on the days of the apostles, for they were appointed our teachers unto Christ, and bestowed on us the Holy Spirit. Let them rest on the days of Stephen, the first martyr, and of the rest of the holy martyrs, who have preferred Christ before their own life].

CHAP. XXXIV. Offer up your prayers in a morning, at the third hour, the sixth, the ninth, the evening, [and at cock-crowing]. In the morning returning thanks that the Lord has sent you light, that he has brought you past the night, and brought on the day. At the third hour, because at that hour the Lord received the sentence of condemnation from Pilate. At the sixth, because at that hour he was crucified. At the ninth, because all things were in commotion at the crucifixion of the Lord, as trembling at the bold attempt of the wicked Jews, and not bearing the injury offered to their Lord. In the evening giving thanks that he has given you the night to rest from the daily labours. At cock-crowing, because that hour does bring the good news of the coming on of the day, for the operations proper for the light]. But if it be not possible to go to the church, on account of the unbelievers, thou, O bishop, shalt assemble them in an house, that a godly man may not enter into an assembly of the ungodly. For it is not the place that sanctifies the man, but the man the place. And if the ungodly possess the place, do thou avoid it, because it is profaned by them. For as the holy priests sanctify a place, so do the profane . ones defile it. If it be not possible to assemble either in the church or in an house, let every one by himself sing, and read, and pray,

or two or three together. For "Where two or three are gathered tegether in my name, there am I in the midst of them." Let not one of the faithful pray with a catechumen, no not in the house: for it is not reasonable that he who is admitted, should be polluted with one not admitted. Let not one of the godly pray with an heretic, no not in the house. For "What fellowship hath light with darkness?" A Christian servant, whether man or woman, that are joined together, either let them leave it off, or let them be rejected.

CHAP. XXXV. I. James, the brother of Christ, according to the flesh, but his servant, as the only-begotten God, and one appointed bishop of Jerusalem by the Lord himself, and the apostles do ordain thus: when it is evening thou, O bishop, shalt assemble the Church; and after the repetition of the psalm at the lighting up the lights, the deacon shall bid prayers for the catechamens, the energumens, the illuminated, and the penitents, as we have formerly said. But after the dismission of these, the deacon shall say, So many as are of the faithful, let us pray to the Lord; and after the bidding prayer, which is formerly set down, he shall say.

down, he shall say,

CHAP. XXXVI. Save us, O God, and raise us up by thy Christ.

Let us stand up and beg for the mercies of the Lord and his compassions, for the Angel of Peace, for what things are good and profitable, for a Christian departure out of this life, an evening and a night of peace, and free from sin; and let us beg that the whole course of our life may be unblameable. Let us dedicate ourselves and one another to the living God, through his Christ; and let the

bishop add this prayer, and say,

CHAP. XXXVII. O God, who art without beginning, and without end, the Maker of the whole world by Christ, and the Provider for it: but before all his God and Father, the Lord of the Spirit, and the King of intelligible and sensible beings; who hast made the day for the works of light, and the night for the refreshment of our infirmity. For "the day is thine, the night also is thine; thou hast prepared the light and the sun." Do thou now, O Lord, thou lover of mankind and fountain of all good, mercifully accept of this our evening thanksgiving. Thou who hast brought us through the length of the day, and hast brought us to the beginnings of the night, preserve us by thy Christ; afford us a peaceable evening and a night free from sin, and vouchsafe us everlasting life, by thy Christ, through whom glory, honour, and worship be to thee, in the Holy Spirit, for ever. Amen. And let the deacon say. Bow down for the laying on of hands. And let the bishop say, O God of our fathers, and Lord of Mercy, who didst form man of thy wisdom a rational creature, and beloved of God more than the other beings upon this earth, and didst give him authority to rule over the creatures upon the earth, and didst ordain by thy will rulers and priests; the former for the security of life, the latter for a regular worship. Do thou now also look down, O Lord Almighty, and cause thy face to shine upon thy people who bow

down the neck of their heart, and bless them by Christ, through whom thou hast enlightened us with the light of knowledge, and hast revealed thyself to us, with whom worthy adoration is due from every rational and holy nature to thee in the Spirit, who is the Comforter for ever. Amen. And let the deacon say, " Depart in peace." In like manner, in the morning, after the repetition of the morning pealm, and his admission of the catechumens. the energumens, the candidates for baptism, and the penitents, and after the usual bidding of prayers, that we may not again repeat the same things, let the deacon add after the words, Save us, O Ged, and raise us up by thy grace, Let us beg of the Lord his mercies and his compassions, that this morning and this day may be with peace and without sin, as also all the time of our sojourning; that he will grant us his Angel of Peace, a Christian departure out of this life; and that God will be merciful and gracious. Let us dedicate ourselves, and one another, to the living God, through his Only-begotten. And let the bishop add this prayer, and say,

CHAP. XXXVIII. O God, the God of spirits, and of all flesh, who art beyond compare, and standest in need of nothing; who hast given the sun to have rule over the day, and the moon and the stars to have rule over the night; do thou now also look down upon us with gracious eyes, and receive our morning thanksgivings, and have mercy upon us, for we have not "spread out our hands unto a strange God;" for there is not among us any new God, but thou the Eternal God, who art without end, who hast given us our being through Christ, and given us our well-being through him. Do thou vouchsafe us also, through him, eternal life; with whom glory, and homour, and worship, be to thee, in the laying on of hands. And let the descon say, Bow down for the laying on of hands. And let the bishop add this prayer, saying.

CHAP. XXXIX. O God, who art faithful and true, who "hast mercy on thousands, and ten thousands of them that love thee;" the Lover of the humble, and the Protector of the needy; of whom all things stand in need, for all things are subject to thee; look down upon this thy people, who bow down their heads to thee, and bless them with sparitual blessing. "Keep them as the apple of thine eye;" preserve them in piety and righteousness, and vouchasfe them eternal life in Christ Jesus, thy beloved Son, with whom glory, honour, and worship be to thee, in the Holy Spirit, now, and always, and for ever and ever. Amen. And let the deacon say, "Depart in peace." And when the first-fruits are offered the bishop gives thanks in this manner,

CHAP. XL. We give thanks to thee, O Lord Almighty, the Creator of the whole world, and its Preserver, through thy only-begotten Son Jesus Christ our Lord, for the first-fruits which are offered to thee, not in such a manner as we ought, but as we are able. For what man is there that can worthily give thee thanks for these things thou hast given them to partake of? The God of Abraham, and of Isaac, and of Jacob, and of all the saints; who

madest all things fruitful by thy Word, and didst command the earth to bring forth various fruits for our rejoicing and our food; who hast given to the duller and more sheepish sort of creatures juices; herbs to them that feed on herbs; and to some flesh, to others seeds; but to us corn, as advantageous and proper food, and many other things; some for our necessities, some for our health, and some for our pleasure. On all these accounts, therefore, art thou worthy of exalted hymns of praise for thy beneficence by Christ, through whom glory, honour, and worship be to thee, in the Holy Spirit, for ever. Amen. Concerning those that are at rest in Christ, after the bidding prayer, that we may not repeat it

again, the deacon shall add as follows.

CHAP. XLI. Let us pray for our brethren that are at rest in Christ, that God, the Lover of mankind, who has received his soul, may forgive him every sin, voluntary and involuntary; and may be merciful and gracious to him; and give him his lot in the land of the pious, that are sent into the bosom of Abraham, and Isaac, and Jacob, with all those that have pleased him, and done his will from the beginning of the world; whence all sorrow, grief, and lamentation are banished. Let us arise, let us dedicate ourselves, and one another, to the Eternal God through that Word which was in the beginning. And let the bishop say, O thou, who art by nature immortal, and hast no end of thy being; from whom every creature, whether immortal or mortal, is derived: who didst make man a rational creature, the citizen of this world, in his constitution mortal, and didst add the promise of a resurrection; who didst not suffer Enos and Elias to taste of death; "the God of Abraham, the God of Isaac, and the God of Jacob, who art the God of them, not as of dead, but as of living persons; for the souls of all men live with thee, and the spirits of the righteous are in thy hand, which no torment can touch;" for they are all sanctified under thy hand. Do thou now also look upon this thy servant, whom thou hast selected and received into another state, and forgive him if, voluntarily or involuntarily, he has sinned; and afford him merciful angels, and place him in the bosom of the patriarchs, and prophets and apostles, and of all those that have pleased thee from the beginning of the world, where there is no grief, sorrow, nor lamentation; but the peaceable region of the godly, and the undisturbed land of the upright, and of those that therein see the glory of thy Christ; by whom glory, honour, and worship, thanksgiving and adoration, be to thee, in the Holy Spirit, for ever. And let the deacon say, Bow down, and receive the bless-And let the bishop give thanks for them, saying as follows. "O Lord, save thy people, and bless thine inheritance," which thou hast purchased with the precious blood of thy Christ. Feed them under thy right-hand, and cover them under thy wings, and grant that they may "fight the good fight, and finish their course, and keen the faith" immutably, unblameably, and unreproveably, through our Lord Jesus Christ, thy beloved Son, with whom glory, honour, and worship be to thee, in the Holy Spirit, for ever. Amen.

CHAP. XLII. Let the third day of the departed be celebrated with psalms, and lessons, and prayers, on account of him who arose within the space of three days; and let the ninth day be celebrated in remembrance of the living and of the departed; and the fortieth day according to the ancient pattern, for so did the people lament Moses; and the anniversary day in memory of him. And let alms be given to the poor out of his goods for a memorial of him.

CHAP. XLIII. These things we say concerning the pious, for as to the ungodly, if thou givest all the world to the poor thou wilt not benefit him at all. For to whom the Deity was an enemy while he was alive, it is certain it will be so also when he is departed; for there is no unrighteousness with him; for "the Lord is righteous, and has loved righteousness." And, "Behold the Man and his

work."

CHAP. XLIV. Now when you are invited to their memorials do you feast with good order, and the fear of God, as disposed to intercede for those that are departed. For since you are the presbyters and deacons of Christ, you ought always to be sober, both among yourselves and among others, that so you may be able to "warn the unruly." Now the scripture says, "The men in power are passionate; but let them not drink wine, lest by drinking they forget wisdom, and are not able to judge aright." Wherefore both the presbyters and the deacons are those of authority in the Church next to God Almighty and his beloved Son. We say this, not that they are not to drink at all, otherwise it would be to the reproach of what God has made for cheerfulness, but that they be not disordered with wine. For the scripture does not say, Do not drink wine. But what says it? "Drink not wine to drunkenness." And again, "Thorns spring up in the hand of the drunkard." Nor do we say this only to those of the clergy, but also to every lay Christian upon whom the name of our Lord Jesus Christ is called; for to them also it is said, "Who hath wo? Who hath sorrow? Who hath uneasiness? Who hath babbling? Who hath red eyes? Who hath wounds without cause? Do not these things belong to those that tarry long at the wine, and that go to seek where drinking-meetings are?

CHAP. XLV. Receive ye those that are persecuted on account of the faith, and who "fly from city to city," as mindful of the words of the Lord: for, knowing that though "the spirit be willing the flesh is weak," they fly away and prefer the spoiling of their goods, that they may preserve the name of Christ in themselves without denying it. Supply them, therefore, with what they want, and

thereby fulfil the commandment of the Lord.

CHAP. XLVI. Now this we all in common do charge you, that every one remain in that rank which is appointed him, and do not transgress his proper bounds, for they are not ours but God's; for says the Lord, "He that heareth you heareth me; and he that heareth me, heareth him that sent me." And, "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." For if those things that are without life do observe good

order, as the night, the day, the sun, the moon, the stars, the elements, the seasons, the months, the weeks, the days, and the hours, and are subservient to the uses appointed them, according to that which is said, "Thou hast set them a bound which they shall not pass." And again, concerning the sea, "I have set bounds thereto, and have encompassed it with bars and gates, and I said to it, Hitherto shalt thou come, and thou shalt go no farther." How much more ought ve not to venture to remove those things which we, according to God's will, have determined for you? But because many think this a small matter, and venture to confound the orders and to remove the ordination which belongs to them severally. snatching to themselves dignities which were never given them, and allowing themselves to bestow that authority in a tyrannical manner which they have not themselves, and thereby provoke God to anger (as did the followers of Corah and King Uzziah, who, having no authority, usurped the high-priesthood without commission from God; and the former were burnt with fire, and the latter was struck with a leprosy in his forehead), and provoke Christ Jesus to anger, who has made this constitution, and also grieve the Holy Spirit, and make void his testimony. Therefore foreknowing the danger that hangs over those who do such things, and the neglect about the sacrifices and eucharistical offices which will arise from their being impiously offered by those who ought not to offer them; who think the honour of the high-priesthood, which is an imitation of the great High-priest Jesus Christ, our King, to be a matter of sport, we have found it necessary to give you warning in this matter also; for some are already turned aside after their own vanity. We say that Moses, the servant of God ("to whom God spake face to face, as if a man spake to his friend;" to whom he said, "I know thee above all men;" to whom he spake directly, and not by obscure methods, or dreams, or angels, or riddles), this person when he made constitutions and divine laws, distinguished what things were to be performed by the highpriests, what by the priests, and what by the Levites, distributing to every one his proper and suitable office in the divine service. And those things which are allotted for the high-priests to do, those might not be meddled with by the priests; and what things were allotted to the priests, the Levites might not meddle with; but every one observed those ministrations which were written down and appointed for them. And if any one would meddle beyond the tradition death was his punishment. And Saul's example does show this most plainly, who, thinking he might offer sacrifice without the prophet and high-priest Samuel, drew upon himself a sin and a curse without remedy. Nor did even his having anointed him king discourage the prophet. But God showed the same by a more visible effect in the case of Uzziah, when he, without delay, exacted the punishment due to this transgression, and he that madly coveted after the high-priesthood was rejected from his kingdom also. As to those things that have happened amongst us, you yourselves are not ignorant of them; for ye know, un-

doubtedly, that those that are by us named bishops, and presbyters. and deacons, were made by prayer and by the laying on of hands: and that by the difference of their names is showed the difference of their employments. For not every one that will is ordained, as the case was in that spurious and counterfeit priesthood of the calves under Jeroboam, but he only who is called of God. For if there were no rule or distinction of orders it would suffice to perform all the offices under one name. But being taught by the Lord the series of things we distributed the functions of the high-priesthood to the bishops, those of the priesthood to the presbyters, and the ministration under them both to the deacons, that the divine worship might be performed in purity. For it is not lawful for a deacon to offer the sacrifice, or to baptize, or to give either the greater or the lesser blessing. Nor may a presbyter perform ordination, for it is not agreeable to holiness to have this order perverted. For, "God is not the God of confusion" that the subordinate persons should tyrannically assume to themselves the functions belonging to their superiors, forming a new scheme of laws to their own mischief, not knowing that "'tis hard for them to kick against the pricks i" for such as these do not fight against us, or against the bishops, but against the Universal Bishop, and the High-priest of the Father, Jesus Christ our Lord. High-priests, priests, and Levites were ordained by Moses, the most beloved of God. By our Saviour were we apostles, thirteen in number, ordained; and by the apostles I James and I Clement, and others with us, were ordained, that we may not make the catalogue of all those bishops over again. And in common presbyters, and deacons, and subdeacons, and readers, were ordained by all of us. High-priest, therefore, who is so by nature, is Christ, the Onlybegotten: not having snatched that honour to himself, but having been appointed such by the Father, who being made Man for our sake, and offering the spiritual sacrifice to his God and Father before his suffering, gave it us alone in charge to do this, although there were others with us who had believed in him. But he that believes is not presently appointed a priest, or obtains the dignity of the high-priesthood; but after his ascension we offered, according to his constitution, the pure and unbloody sacrifice, and ordained bishops, and presbyters, and deacons, seven in number. One of which was Stephen, that blessed martyr, who was not inferior to us as to his pious disposition of mind towards God; who showed so great piety towards God, by his faith and love towards our Lord Jesus Christ, as to give his life for him, and was stoned to death by the Jews, the murderers of the Lord. Yet still this so great and good a man, who was fervent in spirit, who saw Christ on the right-hand of God, and the gates of heaven opened, does nowhere appear to have exercised functions which did not appertain to his office of a deacon, nor to have offered the sacrifices, nor to have laid hands upon any, but kept his order of a deacon unto the end. For so it became him, who was a martyr for Christ, to preserve good order, But if some do blame Philip, our deacon, and

Ananias, our faithful brother; that the one did baptize the eunuch, and the other me, Paul; these men do not understand what we say. For we have affirmed only that no one snatches the sacerdotal dignity to himself, but either receives it from God, as Melchisedech and Job, or from the high-priest, as Aaron from Moses. Wherefore Philip and Ananias did not constitute themselves, but were appointed by Christ, the High-priest of that God to whom no being is to be compared.

THE

ECCLESIASTICAL CANONS

OF THE SAME

HOLY APOSTLES.

I. Let a bishop be ordained by two or three bishops.

II. A presbyter by one bishop, as also a deacon, and the rest of

the clergy.

III. If any bishop or presbyter, otherwise than our Lord has ordained concerning the sacrifice, offer other things at the altar of God, as honey, milk, or strong beer instead of wine, any necessaries, or birds, or animals, or pulse, otherwise than is ordained, let him be deprived; excepting grains of new corn, or ears of wheat, or bunches of grapes, in their season.

IV. For it is not lawful to offer anything besides these at the altar [and oil for the holy lamp, and incense in the time of the

oblation].

V. But let all other fruits be sent to the house of the bishop, as first-fruits to him, and to the presbyters; but not to the altar. Now it is plain that the bishop and presbyters are to divide them to the deacons, and to the rest of the clergy.

VI. Let not a bishop, a priest, or a deacon, cast off his own wife, under pretence of piety; but if he does cast her off, let him be sus-

pended. If he go on in it, let him be deprived.

VII. Let not a bishop, a priest, or deacon, undertake the cares

of this world; but if he do, let him be deprived.

VIII. If any bishop, or presbyter, or deacon, shall celebrate the holyday of the Passover, before the vernal equinox, with the Jews,

let him be deprived.

IX. If any bishop, or presbyter, or deacon, or any one of the catalogue of the priesthood, when the oblation is over, does not communicate, let him give his reason; and if it be just, let him be forgiven, but if he does not do it, let him be suspended, as becoming the cause of damage to the people, and occasioning a suspicion against him that offered, as of one that did not rightly offer.

X. All those of the faithful that enter into the holy church of God, and hear the sacred Scriptures, but do not stay during prayer, and the holy communion, must be suspended, as causing

disorder in the church.

XI. If anyone, even in the house, prays with a person excommunicated, let him also be suspended.

XII. If any clergyman prays with one deprived, as with a clergy-

man, let himself also be deprived.

XIII. If any clergyman or layman who is suspended, or ought not to be received, goes away, and is received in another city, without commendatory letters, let both those who received him, and he that was received, be suspended. But if he be already suspended, let his suspension be lengthened, as lying to, and deceiving the church of God.

XIV. A bishop ought not to leave his own parish and leap to another, although the multitude should compel him [unless there be any sufficient cause, forcing him to do so; as in the case when he can bring greater advantage to the inhabitants of that other place, by the word of piety; and that not of himself, but by the determination of many bishops, and upon the greatest entreaty].

XV. If any presbyter, or deacon, or any one of the catalogue of the clergy leaves his own parish, and goes to another, and entirely removing himself, continues in that other parish, without the consent of his own bishop, him we command no longer to go on in his ministry; especially in case his bishop calls upon him to return, and he does not obey, but continues in his disorder. However, let him communicate there as a layman.

XVI. But if the bishop, with whom he is, undervalues the deprivation decreed against them, and receives them as clergymen, let

him be suspended, as a teacher of disorder.

XVII. He who has been twice married after his baptism, or has had a concubine, cannot be made a bishop, or presbyter, or deacon,

or indeed any one of the sacerdotal catalogue.

XVIII. He who has married a divorced woman, or an harlot, or a servant, or one belonging to the theatre, cannot be either a bishop, priest, or deacon, or indeed any one of the sacerdotal catalogue.

XIX. He who has married two sisters, or his brother's or sister's

daughter, cannot be a clergyman.

XX. Let a clergyman who becomes a surety be deprived.

XXI. An eunuch, if he be such by the injury of men, or his testicles were taken away in the persecution, or he was born such, and yet is worthy of episcopacy, let him be made a bishop.

XXII. He who has disabled himself, let him not be made a clergyman; for he is a self-murderer, and an enemy to the creation

of God.

XXIII. If anyone who is of the clergy disables himself, let him be deprived, for he is a murderer of himself.

XXIV. A layman who disables himself, let him be separated

[three years], for he lays a snare for his own life.

XXV. A bishop, or presbyter, or deacon, who is taken in fornication, or perjury, or stealing, let him be deprived [but not suspended; for the Scripture says, "Thou shalt not avenge twice for the same crime by affliction].

XXVI. In like manner also as to the rest of the clergy.

XXVII. Of those who come into the clergy unmarried, we permit only the readers and singers, if they have a mind, to marry

afterward.

XXVIII. We command that a hishop, or presbyter, or deacon, who strikes the faithful that offend, or the unbelievers who do wickedly, and thinks to terrify them by such means, be deprived; for our Lord has nowhere taught us such things. On the contrary, "When himself was stricken, he did not strike again; when he was reviled, he reviled not again; when he suffered, he threatened not."

XXIX. If any bishop, or presbyter, or deacon, who is deprived justly for manifest crimes, does venture to meddle with that ministration which was once entrusted to him, let the same person be en-

tirely cut off from the church.

XXX. If any bishop obtains that dignity by money, or even a presbyter or deacon, let him, and he that ordained him, be deprived; and let him be entirely cut off from communion; as Simon Magus was by [me] Peter.

XXXI. If any bishop makes use of the rulers of this world, and by their means obtains to be a bishop of a church, let him be deprived, and suspended, and all that communicate with him.

XXXII. If any presbyter despises his own bishop, and assembles separately, and fixes another altar, when he has nothing to condemn in his bishop, either as to piety, or righteousness, let him be deprived as an ambitious person; for he is a tyrant: and the rest of the clergy, whoever join themselves to him. And let the laity be suspended. But let these things be done after one, and a second, or even a third admonition from the bishop.

XXXIII. If any presbyter, or deacon, be put under suspension by his bishop, it is not lawful for any other to receive him, but him only who put him under suspension; unless it happens that he

who put him under suspension die.

XXXIV. Do not ye receive any stranger, whether bishop or presbyter, or deacon, without commendatory letters; and when such are offered, let them be examined; and if they be preachers of piety, let them be received; but if not, supply their wants, but do not receive them to communion; for many things are done by

aurorise.

XXXV. The bishops of every country ought to know who is the chief among them, and to esteem him as their head, and not to do any great thing without his consent: but every one to manage only the affairs that belong to his own parish, and the places subject to it. But let him not do anything without the consent of all; for it is by this means there will be unanimity, and God will be glorified, by Christ, in the Holy Spirit.

XXXVI. A bishop must not venture to ordain out of his own bounds, for cities or countries that are not subject to him. But if he be convicted of having done so, without the consent of such as governed those cities or countries, let him be deprived, both he

and those whom he has ordained.

XXXVII. If any bishop that is ordained does not undertake his

office, nor take care of the people committed to him, let him be suspended until he do undertake it; and in the like manner, a presbyter and a deacon. But if he goes, and is not received, not because of the want of his own consent, but because of the ill temper of the people, let him continue bishop; but let the elergy of that city be suspended; because they have not taught that disobedient people better.

XXXVIII. Let a synod of bishops be held twice in the year; and let them ask one another the doctrines of piety; and let them determine the ecclesiastical disputes that happen. Once in the fourth week of Pentecost, and again on the twelfth of the month

Hyperberetæus.

XXXIX. Let the bishop have the care of ecclesiastical revenues, and administer them as in the presence of God. But it is not lawful for him to appropriate any part of them to himself, or to give the things of God to his own kindred; but if they be poor, let him support them as poor; but let him not, under such pretences,

alienate the revenues of the church.

XL. Let not the presbyters and deacons do anything without the consent of the bishop, for it is he who is entrusted with the people of the Lord, and will be required to give an account of their souls. Let the proper goods of the bishop, if he has any, and those belonging to the Lord, be openly distinguished; that he may have power when he dies to leave his own goods as he pleases, and to whom he pleases; that under pretence of the ecclesiastical revenues, the bishop's own may not come short, who sometimes has a wife, and children, or kinsfolk, or servants. For this is just before God and men, that neither the church suffer any loss by the not knowing which revenues are the bishop's own; nor his kindred, under pretence of the church be undone, or his relations fall into lawsuits, and so his death be liable to reproach.

XLI. We command that the bishop have power over the goods of the church; for if he be intrusted with the precious souls of men, much more ought he to give directions about goods, that they all be distributed to those in want, according to his authority, by the presbyters and deacons, and be used for their support, with the fear of God, and with all reverence; he is also to partake of those things he wants, if he does want them, for his necessary occasions, and those of the brethren who live with him, that they may not by any means be in straits; for the law of God appointed that those who waited at the altar should be maintained by the altar: since not so much as a soldier does at any time bear arms against the

enemies at his own charges.

XLII. A bishop, or presbyter, or deacon, who indulges himself in dice, or drinking, either let him leave off those practices, or let him be deprived.

XLIII. If a sub-deacon, a reader, or a singer does the like, either let him leave off, or let him be suspended; and so for one of the laity.

XLIV. A bishop, or presbyter, or deacon who requires usury of

those he lends to, either let him leave off to do so, or let him be deprived.

XLV. A bishop, or presbyter, or deacon who only prays with heretics, let him be suspended; but if he also permit them to perform any part of the office of a clergyman, let him be deprived.

XLVI. We command that a bishop, or presbyter, or deacon, who receives the baptism, or the sacrifice of heretics, be deprived; "For what agreement is there between Christ and Belial? or what part hath a believer with an infidel?"

XLVII. If a bishop or presbyter re-baptizes him who has had true baptism; or does not baptize him who is polluted by the ungodly, let him be deprived, as ridiculing the cross and the death of Christ, and not distinguishing between real priests and counterfeit ones.

XLVIII. If a layman divorces his own wife, and takes another,

or one divorced by another, let him be suspended.

XLIX. If any bishop or presbyter does not baptize according to the Lord's constitution, unto the Father, the Son, and the Holy Ghost, but unto three beings without beginning, or unto three sons, or three comforters, let him be deprived.

L. If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion which is given into the death of Christ, let him be deprived; for the Lord did not say, "Baptize unto my death," but "Go ye and make disciples of all nations, baptizing them unto the name of the Father, and of the Son, and of the Holy Ghost." Do ye therefore, O bishops, baptize thrice unto one Father, and Son, and Holy Ghost, according to the will of Christ, and our constitution by the Spirit.

LI. If any bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue, abstains from flesh and wine, not for his own exercise, but out of hatred of the things, forgetting that "All things were very good," and that "God made man male and female," and blasphemously abuses the creation, either let him reform, or let him be deprived, and be cast out of the church; and the same for one of the laity.

LII. If any bishop or presbyter does not receive him that returns from his sin, but rejects him, let him be deprived; because he grieves Christ, who says, "There is joy in heaven over one sinner

that repenteth."

LIII. If any bishop, or presbyter, or deacon, does not on festival days partake of flesh or wine, let him be deprived, as "having a seared conscience," and becoming a cause of scandal to many.

LIV. If any one of the clergy be taken eating in a tavern, let him be suspended; excepting when he is forced to bait at an inn upon the road.

LV. If any one of the clergy abuses his bishop unjustly, let him be deprived; for, says the scripture, "Thou shalt not speak evil of the ruler of thy people."

LVI. If any one of the clergy abuses a presbyter or a deacon, let

him be separated.

LVII. If any one of the clergy mocks at a deaf or blind man, or at one lame of his feet, let him be suspended; and the like for the laity.

LVIII. A bishop or presbyter who takes no care of the clergy or people, and does not instruct them in piety, let him be separated;

and if he continues in his negligence, let him be deprived.

LIX. If any bishop or presbyter, when any one of the clergy is in want, does not supply his necessity, let him be suspended; and if he continues in it, let him be deprived; as having killed his brother.

LX. If any one publicly reads in the church the spurious books of the ungodly, as if they were holy, to the destruction of the people

and of the clergy, let him be deprived.

LXI. If there be an accusation against a Christian for fornication or adultery, or any other forbidden action, and he be convicted, let him not be promoted into the clergy.

LXII. If any one of the clergy, for fear of men, as of a Jew, or a Gentile, or an heretic, shall deny the name of Christ, let him be suspended; but if he deny the name of a clergyman, let him be deprived; but when he repents, let him be received as one of the laity.

LXIII. If any bishop, or presbyter, or deacon, or indeed any one of the sacerdotal catalogue, eat flesh with the blood of its life, or that which is torn by beasts, or which died of itself, let him be deprived; for this the law itself has forbidden: but if he be one of the laity, let him be suspended.

LXIV. If any one of the clergy be found to fast on the Lord's day, or on the Sabbath day, excepting one only, let him be devived: but if he be one of the laity, let him be suspended.

LXV. If any one, either of the clergy or laity, enters into a synagogue of the Jews or heretics to pray, let him be deprived, and

suspended.

LXVI. If any of the clergy strikes one in a quarrel, and kills him by that one stroke, let him be deprived, on account of his rashness;

but if he be one of the laity, let him be suspended.

LXVII. If any one has offered violence to a virgin not betrothed, and keeps her, let him be suspended; but it is not lawful for him to take another to wife, but he must retain her whom he has chosen,

although she be poor.

LXVIII. If any bishop, or presbyter, or deacon, receives a second ordination from any one, let him be deprived, and he who ordained him, unless he can show that his former ordination was from the heretics; for those that are either baptized or ordained by such as these can be neither Christians nor clergymen.

LXIX. If any bishop, or presbyter, or deacon, or reader, or singer, does not fast the fast of forty days, or the fourth day of the week, and the day of the preparation, let him be deprived, except he hindered by weakness of body; but if he be one of the laity, let

him be suspended.

LXX. If any bishop, or any other of the clergy, fasts with the

Jews, or keeps the festivals with them, or accepts of the presents from their festivals, as unleavened bread, or some such thing, let him be deprived; but if he be one of the laity, let him be suspended.

LXXI. If any Christian carries oil into an heathen temple, or into a synagogue of the Jews, or lights up lamps in their feativals,

let him be suspended.

LXXII. If any one either of the clergy or laity takes away from the holy church an honey-comb, or oil, let him be suspended; and let him add the fifth part to that which he took away.

LXXIII. A vessel of silver, or gold, or linen, which is sunctified, let no one appropriate it to his own use, for it is unjust; but if any

one be caught, let him be punished with suspension.

LXXIV. If a bishop be accused of any crime by credible and faithful persons, it is necessary that he be cited by the bishops; and if he comes and makes his apology, and yet is convicted, let his punishment be determined: but if, when he is cited, he does not obey, let him be cited a second time, by two bishops sent to him; but if even then he despises them, and will not come, let the symed pass what sentence they please against him, that he may not appear to gain advantage by avoiding their judgment.

LXXV. Do not ye receive an heretic in a testimony against a bishop, nor a Christian if he be single; for the law says, "In the mouth of two or three witnesses every word shall be established."

LXXVI. A bishop must not gratify his brother, or his son, or any other kinsman with the episcopal dignity, or ordain whom he pleases; for it is not just to make heirs to episcopacy, and to gratify human affections in divine matters; for we must not put the Church of God under the laws of inheritance; but if any one shall do so, let his ordination be invalid, and let him be punished with suspension.

LXXVII. If any one be maimed in an eye, or lame of his log, but is worthy of the episcopal dignity, let him be made a bishop; for it is not a blemish of the body that can defile him, but the pollution of

the soul.

LXXVIII. But if he be deaf and blind, let him not be made a bishop, not as being a defiled person, but that the ecclesiastical

affairs may not be hindered.

LXXIX. If any one hath a demon, let him not be made one of the clergy; nay, let him not pray with the faithful; but when he is cleansed, let him be received; and if be be worthy, let him be ordained.

LXXX. It is not right to ordain him bishop presently who is just come in from the Gentiles, and baptized; or from a wicked conversation: for it is unjust that he who has not yet afforded any trial of himself should be a teacher of others, unless it anywhere happens by divine grace.

LXXXI. We have said that a bishop ought not to let himself into public administrations, but to attend on all opportunities upon the necessary affairs of the Church. Either therefore let him agree

not to do so or let him be deprived of; for "No one can serve two

masters," according to the Lord's admonition.

LXXXII. We do not permit servants to be ordained into the clergy without their masters' consent; for this would grieve those that owned them. For such a practice would occasion the subversion of families. But if at any time a servant appears worthy to be ordained into an high office, such as our Onesimus appeared to be, and if his masters allow of it, and give him his freedom, and dismiss him from their house, let him be ordained.

LXXXIII. Let a bishop, or presbyter, or deacon, who goes to the army, and desires to retain both the Roman government and the sacerdotal administration, be deprived: for "the things of Cæsar

belong to Cæsar, and the things of God to God."

LXXXIV. Whosoever shall abuse the king or the governor unjustly, let him suffer punishment; and if he be a clergyman let him be deprived; but if he be a layman, let him be suspended.

LXXXV. Let the following books be esteemed venerable and holy by you, both of the clergy and laity. Of the old covenant, the five books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; one of Joshua the son of Nun, one of the Judges, one of Ruth, four of the Kings, two of the Chronicles, two of Esra, one of Esther [one of Judith], three of the Maccabees, one of Job; one hundred and fifty Psalms; three books of Solomon, Proverbs, Ecclesiastes, and the Song of Songs; sixteen prophets. And besides these, take care that your young persons learn the wisdom of the very learned Sirach. But our sacred books, that is, those of the new covenant, are these, the four Gospels of Matthew, Mark, Luke, and John; the fourteen epistles of Paul; two epistles of Peter, three of John, one of James, one of Jude, two epistles of Clement; and the constitutions dedicated to you the bishops, by me Clement, in eight books, which it is not fit to publish before all, because of the mysteries contained in them; and the Acts of us the Apostles.

Let these canonical rules be established by us for you, O ye bishops; and if ye continue to observe them ye shall be saved, and shall have peace; but if you be disobedient you shall be punished, and have everlasting war one with another, and undergo a penalty suitable to your disobedience.

Now God who alone is unbegotten, and the maker of the whole world, unite you all through his peace, in the Holy Spirit; perfe

ECCLESIASTICAL CANONS OF THE HOLY APOSTLES.

you unto every good work, immoveable, unblameable, and ungeproveable; and vouchsafe to you eternal life, with us, through the mediation of his beloved Son Jesus Christ, our God and Saviour; with whom glory be to thee, the God over all, and the Father, in the Holy Spirit, the Comforter, now, and always, and for ever and ever. Amen.

The End of the Constitutions of the Holy Apostles by Clement, which are the Catholic doctrine.

FINIS.

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